NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

VOLUME V.—NO. 25. NEW-YORK, THURSDAY, NOVEMBER 21, 1844. WHOLE NUMBER 233.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

Sydney Howard Gay,
Maria Weston Chapman, } **Editors.**
Edmund Quincy,

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

TERMS.—$2 00 a year, in advance; $2 50 if not paid within six months.

☞ $10 00, in advance, will pay for SIX copies, for one year, sent to one address.

☞ TWENTY copies, or more, will be sent to one address, at $1 50 each.

☞ Subscribers can remit money without expense by observing the following rule of the Post-Office Department: "A postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

H. M. HENRY, PRINTER.

The Standard.

THE ELEVENTH ANNUAL REPORT OF THE BOSTON FEMALE ANTI-SLAVERY SOCIETY, 1844.

For the eleventh time, at this period of the year, does our little band meet together, to take a retrospective glance at difficulties encountered and duties performed;—to draw for strength upon hope at once and memory, by the relation of past progress, and the anticipation of future success.

How much do we not owe each other for help and strength, and consolation! Nor can there be a fitter moment for the expression of the grateful emotions the fact gives rise to, than this, in which we stand together to

"——— Pour
A blessing on the parted year,"

and to brace our spirits for the toil and conflict of another. Few and feeble as we stand, our ranks thinned by desertion and broken by death, how strong in the heart of each, becomes the resolution which all see reflected in the faces of the rest, to live and to die in the service of the cause of Freedom! How vigorous and full of cheer become the efforts in that cause, which we know command the sympathy of so many associates, the whole country over! With how much confidence can we commence a series of operations for the promulgation of righteous principles, when we have the assurance of the past, that by this union of hearts, means, and energies, every spark of Anti-Slavery feeling that may be kindled shall be straightway

"Spread like a rapid flame among autumnal trees!"

Thus the deficiencies of each are supplied by the endowments of all. It is of little consequence that I am weak, if you, my right hand associate, are strong; for when we associated together, your strength became mine for the prosecution of this noble undertaking. It matters not that I have no fitting words by which to give my feelings utterance;—for you, my left hand neighbor, have the "fiery gift of tongues;" and my own thought seems fairer when it comes commended by your eloquence. We are not *fettered* by co-operation, for we only do together, what we wish to do, and what we cannot do singly. Our individuality is, therefore, strengthened by the same process that gives effect to our union. We are not the slaves of one idea, but the receivers of general principles. We are secured by the breadth of our platform of association, from ever narrowing down into a coterie. Certainly no society on earth affords so vast a variety of mind, manners, and character; so wide a diversity of gifts, graces, and modes of operation; so many styles and degrees of culture; so great disparities of rank and fortune. It is a melancholy reflection, when we consider how far short of positive perfection the Abolitionists are, that all sects, all parties, all races, all lands, all conditions, have yielded up the best that is in them, to form this body. It is thus defended forever by its composition and constitution, from degenerating into a clique. And it is worthy of remark that only two classes of persons ever call it so;—the bigots who tried in vain to make it so, and the compromisers, to whom its line and plummet shows how much they swerve from uprightness.

There has been, from old time, a school of philosophy which ascribes to loneliness, and quiet, and individualism, not only their own great and characteristic powers, but which would also endow them with those of society, activity, and co-operation. The ideas of this school have been brought to bear upon our association by those who wished to disband it, from the commencement of our enterprise. It was then amusing to see the timid good, and the bold, truculent bad, creeping forth together as Platonists, and spiritualists, mystics, and quietists, urging upon Abolitionists the importance of disbanding their associations, and thus renouncing the advantages of mutual understanding, previous arrangement, and division of labor. It is with pleasure we observe that their advice, the fruit of enmity, inexperience, or spiritual pride, has been almost entirely disregarded by Abolitionists. The few who are staggered by it, seem to imagine themselves to have made a discovery in the conduct of life. While we joyfully recognize their moral right to say and do what they will that is not dishonest, (and their right of free agency, to do even this, under responsibility for the consequences,) we cannot give them the credit they claim for originality. Dr. Channing and the transcendental school borrowed the idea from old philosophers, and applied it unsuccessfully to prevent men from associating as Abolitionists, while the friends of whom we now speak, were exhorting to organization with the pro-slavery churches of New England, as the only means of salvation.

Different instrumentalities are suited to different characters. We by no means think it necessary that each should use all. We do but register our testimony against the renunciation of any instrumentality not evil in itself, because it is capable of being misused; and especially do we deprecate such a mistake respecting that efficacious instrument—association. Yesterday, to-day, and forever, ten individual human beings may, by their union, multiply their usefulness in far more than arithmetical progression. Well has the German Novalis noticed this great fact, which Americans translate, "Union is Strength." And shall we abjure it *per se*, because it *may* be strength for evil as well as for good? While we strengthen and cherish our individualism and independence, we know, by experience, that one means of doing so, is our generous and confiding association with others. We are not speaking now of the imperfections of human sympathy. None can be better aware of them: but it has its real and great advantages. We are a component part of the universe of being, and will not shrink, with sensitive soreness, from our relations and responsibilities as such. *We* have found society the mother of *division;* not the parent of spiritual tyranny. Is this *its* fault? No, it is man's fault, and therefore may be amended. We have occasionally found our associates only such in name;—wavering,—self-seeking,—untrustworthy:—are there, therefore, no heroic hearts that will remain unmoved? We have met with treachery, meanness, and hypocrisy:

"——— Was the nobleness
From thenceforth blotted from all human brows?"

The wonder would have been had we *not* been deceived and betrayed, under circumstances of so much trial and temptation to human nature.

Let us, then, "having done all," stand, and close up the ranks that desertion leaves vacant, and go on with fresh cheerfulness and courage. Nay—are they not already filled? We now have with us those who were carried in their parents' arms to the scenes of our past conflicts and labors, who have themselves become our most able and active associates. We have borne them into this cause. May they never behold in us, or make themselves, any effort to render that sort of antinomianism respectable, which pleads the goodness of its Anti-Slavery talk, or its Anti-Slavery creed, as an apology for practical disregard of the cause; or a justification for a life passed in getting a livelihood by betraying it. We hear men talking of the comparative excellency of Rationalism and Spiritualism; and whether is Platonism or Baconianism the better. It is enough for us never to attempt to divide Faith and Works.

STATE OF THE CAUSE.—THE CHURCH.

The present is the fitting hour to observe and note how far our efforts have told upon the world about us; and we will first give a retrospective glance to the Church.

It is remarkable in making this investigation how inconsistent and short-sighted we find men to be. When they began so far to comprehend us as to find that association with us as the representatives of principles so righteous and uncompromising, would involve self-denial, the reproaches of men, and the loss of all that worldly consideration which walks in an ecclestastical dress; though they had previously professed allegiance to those principles, yet now they began to seek pretences to explain them away and to abuse the Anti-Slavery Association. "It must be taken into consideration by Abolitionists," they said, before their selfishness took the alarm, "whether, the Church remaining impenitent for this great sin of Slavery, it be not the duty of Abolitionists to come out and be separate."* Agreeable as this suggestion was to the dictates of common feeling, common sense, and Christianity, the very men who offered it, made it their pretence for deserting and trying to destroy the Anti-Slavery Associations as soon as they began to recommend its application. The necessity of forming such societies, grew out of this fact, (imperfectly discerned by many, yet felt by all,) that the existing ones were in the service of Slavery, and therefore not available as soil for an Anti-Slavery growth. As this fact became more and more generally visible, we withdrew more and more entirely, as individual Abolitionists, from those pro-slavery connections and associations from which we had found it at the outset imperatively necessary to remove our Anti-Slavery Societies.

To what purpose indeed, build up with our left hand, the power that was prostrating the labors of our right? Could we have remained deaf to the cry of conscience and consistency, from the depths of our own bosoms, it would have been difficult to shut out the cool, contemptuous voice of common sense, which, rising from the world around, never fails, when unsuffocated by personal interest, to call such self-defeating labor idiocy.

The effect which followed, in the general contempt which fell upon Slavery, gave us a perfect conviction that, in thus definitely marking our detestation of it, we had seized the real handle of our enterprise. As our numbers seemed fewer, our influence became greater; and while reproaching us as bigots and fanatics, the whole community are insensibly coming up to the ground we prepare for them.

Even those whom temptation had caused to pour contempt on their own suggestion, and to give it, in derision, the name of "come-out-ism," might now be seen crowded up by their pro-slavery churches to the same issue, though with the loss of their vantage-ground as assailants. Pro-slavery, like the fabled basilisk, must be discerned and marked for destruction by all who would battle it successfully, *before* it can fix its evil eye on them. With the loss of the *first sight*, men well nigh lose this battle. It was now pro-slavery threatening *them* with excommunication;—it was the Church depriving *them* of their good standing: and they afforded a proof of the truth of the sentiment which has been responded to by the experience of age after age, since Livy put it into the mouth of Hannibal:—"The hope, the courage of *assailants* is always greater than that of those who act upon the defensive."

Embarrassed by their sense of the truth and importance of the principle for which they had condemned the Anti-Slavery Society,—mortified by the conviction that they had made the sacrifice of the Abolitionists to the Church in vain, the Wesleyan Methodists again changed their course, and followed at a distance, as sectaries, the example they had denounced as Abolitionists. The very men who could sit in General Conference at Baltimore with slaveholders, and who to obtain that privilege, were of course obliged formally to abjure the American Anti-Slavery Society, holding its session at the same time in New-York, began not long after, to call upon their Methodist brethren to "come out and be separate," if they would reform the Methodist Church. Strange as it may seem, the very same men who had denounced the American Society for refusing to excommunicate women and Non-Resistants from its membership, as burdening the Anti-Slavery question with extraneous matters, now actually linked the cause with the question of Episcopacy. Faint as the effect of their course has been, compared with the effect which it might have produced unaccompanied with the hostility to the American Anti-Slavery Society, and unconnected with the question of Church government, its consequences have still been obvious to every eye. The Methodist body, strong for iniquity in the strength of its Anti-Slavery members, while they let the sanction of that strength remain in its hand, has trembled to its centre since they withdrew it. It has, by the boldness of a fear almost unparalleled in modern Church history, been driven even a step in advance of the State; and the testimony of the colored man, inadmissible before a slaveholding judiciary, is now *received* in a slaveholding Church-Court.

Though we had thus far walked by feeling and by faith;—by the revelations of sacred, and the teachings of profane history, in the course we took in "coming out" from pro-slavery iniquity, and planting ourselves on an independent Anti-Slavery basis, we now find ourselves walking in the added light of our own experience. What once was faith, now is sight:—what once was belief, now is certainty. We see how it is that he who "is lifted up, draws all men unto" him—how he who advances leaves the world no choice but to follow him;—how he who utters the feeblest word of uncompromising truth, shall hear its reverberations through the hearts of men, as when seven thunders go forth and multiply their voices in the undulations of even the unwilling and unconscious air.

The "coming out" from the Baptist church having been less general, of course the working of the Anti-Slavery feeling within, has been feebler and less perceptible. That class of men who call themselves *Baptist* Abolitionists, (thus unconsciously marking how much dearer to them is sect than humanity,) have borne partial, unwilling, and inconsistent witness to the principle of immediate cessation from the partaking of other men's sins. They have perceived the absurdity of spreading a slaveholding gospel in connection with their professions of abolitionism; and though they still "fellowship" pro-slavery churches at home, they have refused to unite with them to build up such churches abroad; and the Union Anti-Slavery Baptist Missionary Society has been formed.

This movement might be expected to give their denomination some uneasiness. That salutary pain, is, however, almost assuaged by the fact that those who give it are using their strongest efforts to destroy the American Anti-Slavery Society,—from which, humanly speaking, they received the noble idea of the immediate abolition of slavery,—*too* noble, it appears, for them to retain in its great integrity. Their aim has, consequently, been to heap calumny upon the heads of those who are primarily Abolitionists,—sustaining the cause for *itself*, and not for something else. The Baptist church counts all the efforts of its members in this kind, for righteousness; and finds their particular abolition efforts so nearly nullified by their general pro-slavery conduct, as to leave but little cause of complaint.

The Presbyterians, with the aid of professing Abolitionists, have, as some of the latter have occasionally boasted, "capped this Anti-Slavery Vesuvius" in the general assemblies, and put a stop to the agitation of the subject in the more influential synods and Presbyteries. The principle of withdrawal from ecclesiastical participation in Slavery has been sanctioned by the formers of a union church in New-York State,—once fellow-laborers with us, but now laboring to disperse and destroy our association.

But as we find it since laid down, by these very men, in convention assembled, that it is unjustifiable presumption to recommend withdrawal from the church on account of *specific sin*, of course their testimony has but a trifling Anti-Slavery value. Such of us as do not believe in denominational divisions in the Christian Church, may hope they will effect good as anti-sectarians. We cannot but see and feel that they have nullified their Anti-Slavery influence.

The Orthodox Congregationalists of New England, continue, as at the beginning, the most deadly foes to the Anti-Slavery movement. Their name should be legion for the number, and Proteus for the variety of their Anti-Slavery pretences and disguises. But they are ever, under all, the same "evil soul producing holy witness," as when they declared with Gurley, as colonizationists, that Slavery and prejudice were the ordination of Providence. Whether they strive to absorb sympathy, as philanthropists, by plans for the relief and improvement of the colored race, which shall not touch the *cause* of the black man's suffering and deterioration, or mentally defer its removal as politicians, till the repetition of the oath to sustain it shall have abolished it, these are still the hardest hearts with which Freedom has to struggle. Whether they deny, with Blagden, Woods, and Stuart, that Slavery is neither *malum in se*, nor inconsistent with the faith of the gospel, or the order of the church:—or whether they affirm with Gerrit Smith, and John G. Whittier, that it has no existence in the great organic law of the State, they are ever more its main bulwark and defence.

We speak not now of the noble examples from among the Congregationalists, on whom we call to witness the truth of our testimony against that body. We speak of the body itself. Some advances it has seemed to make, in the shape of resolutions of churches and associations. While we allow to *resolve*, unsupported by *fulfilment*, whatever credit it deserves, we are but too well aware of the way in which much, if not most of this action was obtained, to pass it to the credit of the churches and associations. In some cases it was occasioned by Anti-Slavery secessions, and therefore should be credited to Abolitionists. In still more, it was procured by agents hostile to the Anti-Slavery movement, who traverse the parishes, urging upon clergymen, deacons, and wealthy pillars of churches, the necessity of "taking their most dangerous weapon from the hands of the Abolitionists," by the manufacture of proof that they were Anti-Slavery. Abolitionists earnestly urge upon all such churches to be, and not to seem, to do, as well as talk. But alas! to be and to do, are also to suffer: and only an intense and primary devotion to the cause, will strengthen for this.

The Unitarians are entitled to mention in this examination, from various circumstances of position and pretension, rather than their numbers; which are to those of the great sects, but as a gay binding upon a sober garment,—a brilliant streak along the atlantic border.

As respects our cause, they are a mingled and confused throng—no two of them at the same stage of advance,—some, it is to be feared, on the retreat, as they begin to experience, in their turn, the disappointment felt by their orthodox brethren in 1837, in not being able to appropriate for a sect "what was meant for mankind." Their clergymen, generally, exhibit the pitiable spectacle of men trying to be well with the slaveholder and the slave, the pro-slavery merchant and politician, and the Abolitionist. Liberty Party allows their claim in the hope of their votes; and measuring them by itself ought, perhaps, to give them precedence. Disinterested Anti-Slavery, notes them as condemned, not only by universal moral rules, but by all that has hitherto been set forth as Unitarianism. We watch with earnest wishes for their conversion to Anti-Slavery principles, the conflict now going on in their minds; "thanking our God upon every remembrance" of the beloved few of their number, who have neither hesitated to withstand them in their pro-slavery course, nor rightly to characterize their pro-slavery leaders; and who have rejoiced with us over every instance of individual resistance to the wrong course of the body. Of the friends and the Free-will Baptists, the above remarks are equally true. These denominations claim, in addition, to be, of themselves, Anti-Slavery bodies. Their members claim for them that they are true Anti-Slavery Societies. We have learned to judge of human beings as Abolitionists, as we do in other respects; not by the body to which they belong,—the professions they make,—the creed they adopt,—the country they dwell in,—the party badge, or the skin they wear. We take men as we find them, judging the tree by its fruit. The pro-slavery Quaker cannot be justified in our eyes by the imputed righteousness of George Fox; nor may the Free-will Baptist, who strives to breathe the breath of malignant life into the dead nostrils of new organization, have credit with us as a friend of the cause, though he were the only instance of pro-slavery to be found in the sect.

We judge all men, in this regard, as we do the associates here to-day, who sit in Anti-Slavery council, on our right hand, and on our left; by their honesty, zeal, devotedness, benevolence, good sense, fidelity, diligence, courage. As it matters nothing in our judgment at this late day, that a man calls himself an Abolitionist, and joins an Anti-Slavery Society, unless he brings forth those fruits meet for repentance, so it is of quite as little significance that a man pleads any other membership or pretence. It is now almost a matter of course, that the Northern man shall *call* himself the foe of Slavery; and we, therefore, give no heed to the professions of the men whose opposition we feel.

PRESENT STATE OF THE CAUSE.—THE STATE.

Political institutions, being less deeply founded, in our country, than religious ones, exhibit more strongly the symptoms of coming change.

As we look downwards upon the political strifes and combinations of the past year,

"Beneath us like a changing cloud,
The wide field changes as we gaze."

The same careless, selfish, ambitious hearts are seen in each political division by turns. Now shrilling, with small and evil excitement, comes the cry of POLK, DALLAS, AND TEXAS, from one grand division:—anon rises the equally insignificant, equally selfish, though less *openly* vicious one of "Clay and Frelinghuysen." What the cause might lose by the open opposition of the first named division, it will gain by reaction in the event of their success. What it might gain by the temporary coincidence between Whig policy and Anti-Slavery principle, it will lose by political compromise, as soon as the lines now converging, shall intersect. The Abolitionists, therefore, have no real grounds of preference between the two parties. They will not suffer themselves to be involved in the maelstrom which would bear them circling onward, still more and more swiftly, to destruction. The Third Party, as now organized, is still more decidedly objectionable to the Abolitionist; for it is not merely *incidentally*, but *necessarily* more hostile to our movement. For proof of this we have only to refer to their hostility, shown at the outset, by an attempt at union with the foes of the cause, to destroy the Anti-Slavery Society; to the constant calumnies of its official organ; (of right, our own property, embezzled from us in the hope of destroying our associations,) the efforts of which prostituted press, were wickedness crowned with success proportionate to its deadly purpose, would have destroyed our association as it appropriated our property; and would have entirely closed up the way to any further exertion on our part, in behalf of our undertaking; and did, in fact, for a short time, leave us alone, forsaken and betrayed.

Now that truth and constancy have, as those qualities always will, defeated the machinations of falsehood,—our duty having been in part performed by the preservation of our associate existence, and the refutation of individual slander, the question remains, what confidence is due to the flaming professions of those whom we have seen in the perpetration of the very basest actions of which men allowed to remain even in partisan and ecclesiastical society can be guilty, and which at once forfeit the entrée to the society of men of goodness, sense, and honor? Our duty is to prevent the cause, and its advocates from suffering further by these assaults from which they have already received so much injury: to prevent, by occasional exposition of facts, the absorption and misuse of the sympathies of an awakening public, and to expose the refuge of lies into which the opposers of the cause seek safety from its requisitions. We know that this party is but the pretence of defeated sectarism; the livelihood of deserters from the Anti-Slavery cause; alike a field for the low ambition of Whigs and Democrats who place a higher estimate on their capacities for office than their respective parties have done; and the desperate need of electioneering clergymen, drunk with the unaccustomed cup of political excitement. Too truly has the prophesy respecting that party, made at its outset, been fulfilled. "Men, disappointed of nominations by the great parties, and too bad, or too stupid, even for them, will flock to this, and dishonor by their baseness, the sacred name of Abolition."

That there are good men, who are our dear friends and beloved associates in the cause, who are deceived, or in danger of being so, by this party, as well as by the two great ones, is only a stronger reason for exposing its true character, as we have done theirs.

Its inconsistencies are more glaring than any beservable in the others. It calls upon men to come out from the iniquity of the pro-slavery parties, while it justifies, in the strongest manner, that actual slaveholding, of which we are guilty, by participating in a slaveholding Government. It cannot abide Whig or Democratic participation in Slavery, though it defends American participation as a duty. It forbids voting for a slaveholding individual, but a slaveholding Government, a slaveholding compromise—a slaveholding Union, it is necessary to the existence of the party, not only practically to sustain, but formally to swear allegiance. It was in the first instance, formed to divert Anti-Slavery indignation from the Church. It exists to perform the same kind office for the State. Its leading members say they see the folly of hoping to reform pro-slavery parties by remaining in unity and alliance with them: but we see that their motive is not an Anti-Slavery one, for, with the same breath they call it sacrilege to abandon the support of a pro-slavery Church and Government. Sustain these, though nobody has the face to deny that both support Slavery. Destroy the American Anti-Slavery Society, for it considers their pro-slavery character as an all-sufficient reason for refusing to support them. The American Society, it seems, is *too* Anti-Slavery. That is its fault. Destroy it, and the credit of its members from the face of the earth; for then, and not till then, can hypocrisy go unrebuked by reality.

Is it any failure of right, good feeling, or just intellectual perception, to brand such a party as pro-slavery? We do it unhesitatingly, though with pain, as we do it to the great parties, as an indispensable duty to the slave, whose servants we are. Otherwise, we are not faithful to the principles and the measures we have deliberately chosen, from the beginning, and which our souls accept as the only righteous ones. "They shall be such," we said, before our strife for freedom begun, "as the opposition of moral purity, to moral corruption: the destruction of error by the potency of truth: the overthrow of prejudice, by the power of love."

It is not to pain any, but for the benefit of all, that we characterize men as their merits or demerits deserve. To do the latter, is ever a duty so disagreeable, that nothing but the power of disinterested good-will, can ensure its performance in a moral cause. It is the rarest evidence of right-mindedness and good feeling towards men,

"So well to love them as *to read them true.*"

Persons generally, are too apt to shrink from *any* duty that calls down the sectarian's calumnies, or the paid partisan's abuse; and to turn, with disgust from even the most sacred obligation, when they foresee that its fulfilment must be followed by a torrent of guilty twaddle from the sort of men who plead good motives for infamous acts, and who, had they lived in Scripture times, would have termed the general principles of Christianity, "sweeping denunciations," and the merited rebukes of its founder, "bitter personal controversy." We should never forget that fidelity in the administration of truth and facts, affords the only human means of converting these bad men into good men.

We greatly rejoice in the high position at present, occupied by the American Anti-Slavery Society. It has entrenched on the hill-top nearest heaven, and consequently commands the whole country. It has, heretofore, been falsely urged against us, that we counsel the neglect of political duty. Those very accusers, on coming to a fuller understanding of our principles and measures, now taunt the Abolitionists with being politicians. We would be blind to no aspect of duty, but would effectually perform her every mandate. While we see no utility in dabbling in the dirty tide of partisanship; or wisdom in unnecessarily adding the rage of electioneering antagonism to the unavoidable oppugnancy of a slaveholding people to Anti-Slavery; or economy in spending that time and means which might convert the people, in nominating candidates who can do nothing till the people *are* converted: or rectitude in offering premiums upon hypocrisy; or hope of success in counting over and over, annually, the ballots of an unprincipled party;—we ever acknowledge, and mean faithfully to fulfil the great political obligation of strengthening every righteous tie that binds man to man, and sundering every wrongful one. Whilst we affirm our brotherhood to every man that breathes, and have stood pledged for years by our virtual affiliation with the American Anti-Slavery Society, as well as by our individual feelings, to include the master as truly as the slave, in the circle of our sympathies, our moral sense cries out against a union with slaveholders in the perpetration of their iniquity, even for the professed purpose of converting them.

HARSH LANGUAGE.

This leads us, naturally, to the consideration of the most powerful, and the most generally condemned of all our measures—the truth spoken in love.

We would not injure a hair of the slaveholder's head. It is to do him good, and not to harm him, that we give to his system and his conduct their true character. It is to save him, and not to punish him, that we declare that the latter is sinful, and must be immediately repented of, and that the former is criminal, and must be immediately abolished. When we find men who hear us speaking the truth with this intent, becoming exceedingly denunciatory against what they term our denunciation, we know by that token that they are either the advocates of Slavery, or without any sufficient sense of its nature and tendencies. Under institutions like those of this country, where rotation in office is so nearly annual, and suffrage nominally universal, it has required the deepest sensibility to human suffering, the truest conviction of human rights, and the highest amount of that rare sense, diviner than indignation, which flames upward in the soul at the spectacle of human wrongs, to throw off the weight of public inertia which selfishness induces. He mistakes who thinks the Abolitionists have not been tempted as other men are, to "take care of number one:" "not to make themselves marked men, and so ruin their prospects in life:" "to keep out of hot water:" "to fulfil the mission of stillness:" "to keep in the quiet:" "to judge not, that they be not judged:" "not to brave public opinion:" "not to stir till well backed up by other folks:" "not to disturb the peace of the Church:" "not to interfere with the ordinations of Providence:" "not to have hard thoughts of their neighbors." This selfish preference of one's own low, personal interests, to the noblest interests of the whole race, under whatever variation of phrase, or perversion of scripture, various sects and classes of men may veil it, is the thing that checks the expression of truth as it rushes to the lips;—makes men "browbeat their manhood," and women ready to deny that they have souls; and both to overflow with charity for the rich strong oppressor, and to cherish forgetfulness of the poor, and weak oppressed. Such "charity" is the height of diabolical malevolence. It is the very opposite of kindness, long suffering, and all those attributes which have distinguished Abolitionists. We say it, not in eulogy, but in record, that they have been no respecters of persons: speaking the truth for the good alike of those whom none else dared to rebuke, and whom none else ventured to defend.

WHO IS AN ABOLITIONIST?

The term is so commonly in use in our lives and in our pages, that its answer merits a little consideration. It has been well remarked by another, that "Success may be safely predicted of a cause which the selfish and the timid have joined." But success may be delayed, if such are by general consent allowed to be Abolitionists.

"Who is an Abolitionist?" Not necessarily he who has freed his own slaves. Many a man has done it to swell the triumphs of the Colonization Society; which makes slaveholding in general safe. Many another, because Abolitionists have created a public opinion which he dares not disobey; and still a stronger motive does there now exist for the act, in the political and sectarian "capital" to be made of it in this fourteenth year since the inception of the enterprise. It is a just deed, but it does not entitle a man to the character of an Abolitionist. It may be performed by one as hostile as a slaveholder to our enterprise, and who is busily engaged in endeavors to subvert it. He is not necessarily an Abolitionist, though he is necessarily degrading the man of color, who is busy in keeping up exclusive schools and churches for him.

Nor is he necessarily an Abolitionist who gives his time to the aid of single fugitives, or his substance to the purchase of their children. The former of these acts is a humane and benevolent one, though in its nature, owing to the necessary secrecy of its performance, and its tendency to relieve the glutted market, not often beneficial even indirectly, to the cause. The latter, however benevolent the will of the purchaser, is certainly not a beneficent act. Nothing positive has been effected, even for one individual. The burden of Slavery has been simply shifted from one shoulder to another. The price of one slave has been put into the hand of the slaveholder to purchase another with, and a sanction given to the guilty notion of property in man. Whether the general rule may admit of exceptions, by reason of peculiar relations or circumstances, as, for example, in the case of a child buying his father, or the father his child, it is not necessary to our present purpose to decide. But it is certainly the very last way in which it is possible to abolish Slavery, to open a new channel for the trade which shall be esteemed a holy one;—to make it better worth a man's while to breed children for sale;—to ensure a rise in the Southern market, by the tempting offers of Northern philanthropy.

The true Abolitionist who saves a single victim in an unexceptionable manner, is ever aware that he has done nothing thereby to weaken the system. He does it with those painful tears that spring from the same source whence we may suppose flowed those of Jesus at the grave of Lazarus:—

"O'erwhelming thoughts of pain and grief
Over his sinking spirit sweep;—
What boots it gathering one lost leaf,
Out of yon sere and withered heap,
Where souls and bodies, hopes and joys,
All that earth owns or sin destroys,
Under the spurning hoof are cast?"

A few words, we trust, are not misplaced on these points. Because a man is not a demon, it does not follow that he is an Abolitionist. Let all who are so, be faithful to their principles, and constant in their promulgation, and they may depend upon the very slaveholder with all his tyrannical feelings on his heart to emancipate his slaves; and upon the very pro-slavery community to help off the fugitives, and buy their children for them. There are various other descriptions of men who rise to mind upon the consideration of this question. There is he who is anxious to prove that the Abolitionists are the calumniators of the Church, by procuring the passage of infructuous resolutions. There is he who walks to and fro in the earth, brushing the Anti-Slavery garments of the ministry, while he hardens their pro-slavery hearts. There is he, heretofore well known to all his neighbors as hostile to the cause, whose obscurity is flattered by the chance of a year's immortality in the embalming leaves of a newspaper, as the candidate of the third party. There is he who looks upon the cause as on a level with the other benevolent societies in its capacity of paying salaries;—a carcass for hungry crows to fatten upon; he, whom even a slaveholder may despise—

"A prim pert prater of the northern race,
Guilt in his heart, and famine in his face."

One who in his disappointment, that the cause has no reward in stores for its advocates, but demands on the contrary, every effort and sacrifice, considers himself a wronged individual, and becomes, in the guise of friendship, its deadliest enemy. There is the quack of the body politic, who thinks it enough to keep the influence of Slavery south of Mason and Dixon's line. There is the manufacturer of political notoriety for unknown candidates: the builder of churches and religious societies in the name of Anti-Slavery, the object of which is not to strengthen it, but to draw strength from it; not to serve but to use it. To all these, however fair their disguises, or however specious their claims, we deny the name of Abolitionists; for there is no tendency in their proceedings, and for the most part no wish in their hearts, to abolish Slavery. But there are others still, who claim with these the name. There are the men whose religion has eaten up their humanity; with whom forms overlay facts; whose Sunday, like a great cancer, is killing the whole week. With them pro-slavery is piety, and Anti-Slavery infidelity. The notions of these men are so narrow as to prevent progress: but as a counterbalance in the opposition, there are on the contrary, those who, like the drunken man, find the road *too wide* to go forward upon. It is the malady alike of students and of unlearned men to labor to show their wisdom and their independence, by refusing to mix with other men on a footing of equality. Men so disposed can pick pride alike out of learning or the lack of it; and such, liberal even to bigotry, sometimes come among us, claiming to be Abolitionists. We cannot, if we would, help entertaining a different opinion of them. In common with the good old Spectator, we "never think it clever to call physic a mean study, or law a dry one." Nor by parity of reasoning do we conceive a minister to be, *ex-officio*, a hypocrite, or a Calvinist a bigot. Infidelity, we perceive, is not necessarily Anti-Slavery, any more than orthodoxy; (though the pertinacity with which pro-slavery orthodoxy declares them to be identical, might deceive the careless;) and we are constrained to lisbelieve in that type of soi-disant abolitionism which argues a man's character from his creed, or his want of one. Many persons of some good qualities we not unfrequently come in contact with, who, in virtue of spasms of ill-directed sympathy, without much pretence to principle, would fain be thought Abolitionists. "When the sun comes up with a fervent heat, they wither away, because there is no depth of earth in them." Then there are the artists; who look upon the vigil and the battle of this cause, simply as a good subject for pen or pencil: and the quietists, who are continually talking of being "led into green pastures, and by still waters"—who dwell much, and with terror, on "the divisions among Abolitionists:" as if those who understand each other thoroughly, and yet disagree, can possibly both be seeking the same thing. They deprecate struggle and strife: as if this life were, or ought to be, anything but a scene of strenuous endeavor; or the Christian cause itself, other than a battle; or the Gospel of Christ, aught in its effects, but a sword. None of these are Abolitionists, though, if those who are such, are careful to take warning by their deficiencies, they will be used instrumentally in the provisions of Divine Providence, for the accomplishment of its purposes of Freedom.

"Who, then, are the Abolitionists?" replies the

* Resolution drafted by Amos A. Phelps, at the N. E. Convention. Church st. Church, 1837.

listener: "Is there indeed *one*, by such rigid definitions? "What matters it? Do our definitions alter the nature of things? Can this work be wrought out *but* by the rigor of abolitionism, such as our negatives have described it, shaping and regulating the chaotic elements, which, because they have seen it and been with it, assume its name? Who that has a sparkle of right feeling would wish to bend the rectitude of truth and righteousness, to save from condemnation his own weakness? What matters it how few this estimate makes the real Abolitionists? "Let God be true, though every man a liar;" let the standard still be just, though few exemplify it. Narrow, still let the way be, though few there are that find it. Still let him only be accounted an Abolitionist who possesses,

> "A soul supreme, in each hard instance tried—
> Above all pain, all anger, and all pride;
> The rage of power, the blast of public breath,—
> The lust of lucre, and the dread of death."

Still, though he be alone, call only him an Abolitionist who never shrinks from charging with the forlorn hope: who, having done scrupulously right, at all risks, heeds not what men shall say of him; asking no privilege but to be

> "The first in shame and agony;—
> The meanest in the lowest task,"

that Freedom and humanity demand: who would blush to be less disinterested than the movers of bloody revolution, in that revolution of moral sentiment to which he gives his life. "Que mon nom soit Fletri!" he exclaims. "Let my name perish, so this cause of God and the people ride gloriously over it!"

And when from the sharp-witted merchant on 'change, and the needy politician, and the good-enough-sort-of-man in his pleasant home, and the *littérateur* in his library, and the clergyman in suit of unimpeachable black, and the beauty in her boudoir, rises the uncomprehending cry,—"Fanaticism!"—feels in that very voice, the assurance that what *such* call fanaticism, must be the sacred duty of a true brother of mankind.

THE FREE CHURCH OF SCOTAND.

The Anti-Slavery cause is like a refiner's fire to the churches of other lands than America. It is with joy that we note the progress of art and science through the earth, doing their part to join the bands of distant nations as they go, and "casting up a highway" for philanthropy and Freedom to travel upon. Through the medium of the new and rapid steam communication, America has been pouring into England and Scotland those principles of Liberty and Equality which have been blessed on this continent in exact proportion to the fidelity with which they have been practised: and the Abolitionists of America hoped for the aid of the free churches, and of all the churches of Scotland, in teaching this country to consider those principles as of universal application, and to include the man of color in their pale. Especially did those hopes rise high on the hearing the names of the deputation of the Free Church—for we had heard of them before, as British Abolitionists. In view of the many and mighty temptations which we saw ready to beset them, involving no less than the whole present and temporal success of the mission; in view also of the numbers of British church-members and officers whom we had seen tried and found wanting, we did not dare to say with the meeting in Glasgow, where the question came up, that these would surely be found faithful.

But, with pain we are obliged to bear our testimony against such treason to the Anti-Slavery cause, as the Scottish Commissioners have been guilty of. They have taken the money of the slaveholder to build the Church withal. This is not what we blame them for. They say truly, when they declare that between Northern and Southern money, between the donations of the slaveholder in Carolina, and the more efficient slaveholder who stands behind him in Massachusetts, with a bayonet upon his shoulder, a mortgage of the slaves in his pocket, and an oath to support the system on his lips, it is impossible to draw the line of moral discrimination. There is many a man *called* a non-slaveholder—nay, many a man there may be, who, beneath the pressure of a growing public opinion, or in the hope of making political gain of the name of Abolition, has freed his own slaves, the reception of whose funds would be more injurious to the cause, than the reception of the gifts of the slaveholder, were the rejection of the sinner's help for holy purposes, a true general principle. We do not blame the Scotish Commissioners for asking, or for receiving the contributions of the South to build a Free Church with; but heavy blame does rest upon them for avoiding the Abolitionists, and associating exclusively with the pro-slavery church and clergy, whose arms were open for the very purpose of beguiling them of their Anti-Slavery integrity. "Into whatsoever city ye enter, inquire who is *worthy*;" said the Saviour; "and *there* abide." The Scottish deputies, on the contrary, have given to the pro-slavery world their moral sanction, and to the Anti-Slavery association the measure of their moral deficiency, by seeking the society of those only, whom Freedom condemns as unworthy. Again, the Scotch Deputies are verily guilty of the blood of their enslaved brethren, inasmuch as they uttered no testimony against Slavery while in this country. Why did they not proclaim their purposes in the Liberator, or in the National Anti-Slavery Standard, the organs of the Abolitionists, the latter officially so: having no connection with any exclusively American politics, but holding the same relation to Government that Christianity did in the earlier and brighter day? Why did they not go to the religious public, as GEORGE THOMPSON did, clothed in an identification with the Abolitionists? Why did they not, in reverential imitation of Jesus Christ, follow in the footsteps of their forerunners?—"For this," saith He, "it *becometh* us to fulfil all righteousness." Why did they not say to the blood-guilty American Church,—"give us your pecuniary aid to preach as our Master was anointed to do, deliverance to the captive, and the opening of the prison-doors to the bound." Every church that your aid enables us to build, shall be a stronghold of Anti-Slavery. We include the abolition of Slavery in our plan of a *Free* Church, and in our idea of Christianity? Had they acted thus, they would have been as little troubled with the funds of slaveholders, and their abettors, as is the American Anti-Slavery Society. Not having acted thus, they have betrayed, not only the Anti Slavery cause alone, but the all-comprehending cause of Christianity. They have dwelt on the wickedness of the supporters of the Kirk of Scotland, and the Church of England, who have refused to sell them sites for churches from which to denounce establishments, and, that they might meanwhile draw money from pro-slavery purses, have left unrebuked the guilt of the bearers, in refusing to the Abolitionists, even the temporary use of a church to preach repentance of the sin of Slavery. From these actions, (not from their professions,) it appears, and the world cannot but see it, that their voyage to America has done nothing to prove the "Free Church of Scotland" a *truly* Free or Christian one. They appeared here, not as the apostles of a nobler approximation to the christian standard, but merely as the advocates of what New England calls the Congregational platform. Seeing every thing from a low point of view, they saw nothing rightly; and reported, on their return, that the Anti-Slavery cause was not advancing. One thing, however, they rightly apprehend—a thing so plain that he who runs may read it, and which is visible to the traveller, from even the lowest point of view—that the whole American Church is implicated in Slavery, that the system is entrenched in the American republic, and that it would be their duty to take higher ground, should they revisit the country.

Though the feeling of the Commissioners, in view of their American tour, seems hardly to amount to what Theologians call *attrition*,—the lowest form of repentance, we yet hope to hear from the Free Church of Scotland itself, a remonstrance so strong and feeling, with the slaveholding church of America, as shall prove its title to the name it has assumed;—its right to be considered "free indeed." If it deny the sanctions of its communion to the thief, the debaucher, and the murderer, let it not fail to deny them also, to the deeper and more comprehensive guilt of the slaveholder. If it refuse the donations of other sinners to its treasury, let it, as a matter of necessity, return the donations of slaveholders. While we urge this fidelity to men's own convictions, as the surest means of changing them, should they be erroneous, the true mode of procedure is, in our apprehension, the one we have before indicated, and which precludes that necessity:—unless, indeed, the Free Church feels that these American funds have been obtained on the false pretence, that she would tolerate slaveholding, and ought, on *that* ground, to be returned.

What we say to the Free Church of Scotland, we say to the American Board of Commissioners for Foreign Missions: It is not your money, but you, that we find fault with. You could never have been tempted by these funds, which some casuists decide to be unfit to promulgate the gospel with, had you, in the first place, obeyed its requisitions. The proffer of them is, under the circumstances, the proof of your want of Anti-Slavery principle. Had you been Abolitionists, as you ought to have been, instead of opposers of Abolitionists, you never would have had the chance to receive them. Be faithful, even now, and all that a shadow of doubt can rest upon, will be reclaimed, and thus the practical difficulty of returning them, obviated.

With such as find a principle, where we are unable to discern one, and who are conscientiously led, by thought on this subject, to relinquish all the business concerns of the world, as tainted with injustice, we have no quarrel, though we differ in judgment. On the contrary, we highly honor a stringent, even when mistaken fidelity to one's idea of right. In such a case the error of the head is lost in the excellency of the heart, and in no way prevents us from bestowing love and honor on the conscientiousness that condemns us. May we never shrink from patient thought, but still be ready, as heretofore, immediately to relinquish whatever investigation may show us to be wrong.

As the lines of perspective run beyond the limits of the picture, so a report does not afford space for following out the long processes of thought by which conclusions are attained. We can here only sum up in a single word, the principle to which a rigid philosophical, ethical and Christian examination of the subject brings us. *It is not wrong to receive help in doing good, from all men, even wicked men. It is wrong to promote one good principle at the sacrifice of another;—to get help for good by giving it for evil.*

OUR PROSPECTS.

Never were they so encouraging as now. Even those who hate the cause are made its servants. How could we, few in numbers, and feeble in resources, make ourselves heard through the land, in vindication of our principles? Providence has provided for this contingency, in supplying us with opposers, to whom right seems so great an absurdity, and truth so really ridiculous, that they assume the trouble and expense of this promulgation, under the idea that principle can be overwhelmed by odium. Happily, there is in every human heart, that which responds to right and truth; and what was relied on for our defeat, bids fair to secure our success. Undoubtedly the result of the issue the American Anti-Slavery Society presents to the nation, will be the abolition of Slavery, for the sake of preserving the Union, or the dissolution of the Union for the sake of abolishing Slavery.

Let whoever would preserve these States united, by the exorcism of Slavery, refuse to sustain the Union as it is. This is now the tendency of all minds. This is now the secret thought of all hearts. Soon, like the application of stronger magic, will this thought break the spell of party as it now exists. Out of the wreck of Whig, Democratic and soi-disant Liberty parties, will "come out and be separate," a body of such as will refuse to covenant with the slaveholder, to put down insurrections, return fugitives, and allow him three votes for every five slaves, in support of his system: of such as shall REFUSE, when such oath is tendered them by the Speakers of Legislatures and Congresses, to desecrate their hearts and lips by saying, "So help me God, I will:" of such as shall refuse to do by representation, the guilty and debasing deed, the personal perpetration of which, the righteous man shrinks from. If we have come out from slaveholding parties, how much more should we abandon a slaveholding Government. If we have feared to sanction Slavery, by giving the highest office in the nation to a slaveholder, how much more should we shrink from being slaveholders politically, ourselves, in order to get into office. Deeper and stronger grows this conviction in the souls of men, and out of the tenderer and more sublime morality that we promulgate, shall spring a truer and closer public union.

Though it was prophesied by those whose "wish was father to the thought," that we should lose in pecuniary means, and in public confidence by this step, in which the Society has advanced to the position of its pioneers, the very opposite has proved the fact. We are saved by the position in which it places us from being swept away by the swellings of the little political Jordans of the times; our numbers are thus less fluctuating; our consistency thus secures confidence. None will, for some time to come, join us from interested motives. Those whose Abolition was of doubtful character, and whom momentary feeling only had flooded to our ranks, are fast feeling their moral repulsion, and finding their true affinity. They first reject our association, and then complain that we exclude them. We only say, that the platform stands ever where it did, and we earnestly invite them to return to it. We did not give up our right to form, or to express our opinion of men's Anti-Slavery consistency, when we associated together with the understanding that no one was to renounce *any* opinions. On the platform of the American Society above all other places, do we find the fitting spot to speak of Anti-Slavery duty, and to declare that swearing to support a pro-slavery Constitution, for the sake of administering a pro-slavery Government, is in flagrant inconsistency with our Anti-Slavery principles, and with those laid down from the beginning, by the American Society. In the language of the Declaration of sentiments, "Such a union is full of guilt and danger, and must be broken up." Do we in this exclude any? not at all. The Whig, the Democrat, the Liberty party man, has his own right to membership. Our right of remark and remonstrance is like his own, and does not grow out of our association, but is inherent in human nature, and one that society can neither give nor take away.

Our prospect of funds is at least as good as at any former period. Letters from Ireland assure us of the sympathy and continued aid of the friends in Dublin, Cork, and elsewhere.

From Scotland we learn by letter of their intention to aid us, while the Glasgow Female Society expresses the strongest sympathy. From Harriet Martineau and Elizabeth Pease—from Barnard Barton and Thomas Clarkson,—from Doctor Bowring, and Esther Sturge,—from Anne Cropper, and R. D. Webb, and R. Allen, we have received letters which I would time might permit me to read, so full are they of encouragement and aid. We need not fear that the efforts of Elizur Wright, and those who, like him, though personally almost unknown to us, hate because they have injured us, will avail to deprive us of the sympathy of these true friends. He has been faithfully rebuked for his calumny in a recent instance in which he sent out a circular to raise money, to bring him back to America, insinuating slander respecting the original faithful Abolitionists. This we learn from Elizabeth Pease, and R. D. Webb.

We can assure our friends in Europe that in helping American Abolitionists, they are not helping those whose indolence precludes self-help. In Worcester County alone, we hear of thirteen Anti-Slavery sewing circles in operation for the Fair; and though the amount of pecuniary help we can expect from each will not be at first great, we hail each as the little central flame of Liberty which is to warm and fertilize a whole region. We are not solicitous to form multitudes of Societies out of unseasoned materials, as we at first did in the days of our inexperience; we leave that to those who rely on numbers; for the fruit of it is only disappointment to an Abolitionist. But we are anxious that all true friends of the cause should enjoy the benefits of co-operation, and natural sympathy; the power of association, the faculties of mutual understanding, and division of labor. I like associations," said Wilberforce. "They give us such *long arms*." They are indeed an immense practical advantage. While we have no quarrel with those who reject them for themselves; yet we have a very decided quarrel with those who make our use of them a pretence for attacking us. We protest against the tyranny which would make the idiosyncrasy of one, the iron rule for the many.

The Fair is to be held at the usual time, and for the usual purposes, in the name of the Massachusetts Anti-Slavery Society, at whose disposal the funds will, as heretofore, be placed. We urge a zealous and indefatigable effort to make the occasion one of value and interest to the cause. Let us ask again for aid of all our pro-slavery friends. Surely it cannot be that an added year of our precept and example shall have fallen upon their hearts in vain. We may find help when we least expect it. Let us each in our respective circles of acquaintance, establish little Anti-Slavery Societies, till the time of the Fair, for the purpose of devising and executing plans for its benefit

The Liberty Bell is to be published as usual. It is dependent on the contributions of the friends for its publication, and I will merely suggest that $5 each, from the managers of the Fair, will fully meet the necessary expense. It is but a small instrumentality, yet far too useful a one to admit of our relinquishing it. It doubles the money invested in it, at the time of the Fair. It gives us all the pleasure of a little Anti-Slavery Souvenir, at a season when we need it as a tasteful present, by means of which to excite a flow of good feeling to the cause, for our sakes. It is a bond of union among ourselves, as well as between the eastern and western sides of the Atlantic, and it enables us to acknowledge, in a suitable manner, the aid we receive from friends abroad, besides bearing a knowledge of our principles, where no other Anti-Slavery publication is tolerated.

FINANCES.—BEQUEST OF FRANCES CLAPP.

During the last year the will of our deceased friend and associate, Miss Frances Clapp, has been administered by her executor, N. Rogers, of the Marlborough Hotel, with whom she lodged at the time of her last illness, and death. We owe her much, as was stated in a previous report, for her fidelity to the cause. She was one of the original Abolitionists, who remained faithful to the cause when it was deserted and betrayed by foes in the guise of professions. A short time previous to her death, she made a will, by which she bequeathed to Mr. Rogers in trust, for the benefit of the Anti-Slavery cause, and with strict reference to her known opinions thereon, the sum of one thousand five hundred dollars. At the proper time after, we deemed it our duty to communicate to Mr. Rogers the views, wishes, and opinions of our deceased friend, with which, as her associate of many years, we were intimately acquainted. We informed him of her joining the Boston Female Anti-Slavery Society, in 1836—of her life-membership—of her annual subscriptions, and occasional donations to our treasury, of her regular attendance on our meetings, and those of the American and Massachusetts Societies,—of her unity in sentiment with us,—of her seeking our friendship and acquaintance as Abolitionists of the early and true stamp. We told him of her steadfastness when, in 1840, many of whom better things had been hoped, proved faithless—of her frequent defence of Mr. Garrison, whom she highly esteemed as a devoted laborer for Emancipation, from the slanders of his calumniators—of her subscriptions to the Liberator; of her having given the whole influence of her name and her pecuniary aid, to sustain the Boston Female Anti-Slavery Society, when sundry clergymen of Boston attempted to disband it, because of its fidelity to the cause; of her entire disapproval of the views, aims, and opinions of those who seceeded from the American, Massachusetts, and Boston Female Anti-Slavery Societies, and her increased interest in those Societies, as proved and purified by those secessions. Of her condemnation of the "new organization" as an unjustifiable procedure, stimulated by pro-slavery.

We deemed that duty to her memory, and faithfulness to the cause she loved and labored with us to promote, demanded of us to make this statement to Mr. Rogers, with the additional one, that her will, and the terms of her will, drawn up though it was by Mr. Rogers's own new organized lawyer, would, in the view of all who knew her, be exactly executed, both in letter and in spirit, by the payment of her bequest to the treasurer of the American Anti-Slavery Society, of the Massachusetts Anti-Slavery Society, or of the Boston Female Anti-Slavery Society, or of the Boston Female Anti-Slavery Society; while, to pay the bequest to the Financial Committee of the Liberator, the paper which Miss Clapp held in high esteem, would be so entirely in agreement with the spirit of her will, as to be liable to no objection.

We have not received the common courtesy of a reply from Mr. Rogers, to our courteous statement of the mind of our friend, our consequent expectations for the cause and our reliance upon his sense of right in the premises. The latter reliance, we have been mistaken in: for while the Societies of which Miss Clapp was a member, received nothing from her bequest, we notice in the Emancipator, an acknowledgement of fifty dollars on the part of the Female Emancipation Society, one hostile to Miss Clapps' known views, with which she never was connected, and the designs of which she lent her energies to defeat, when those who formed it attempted to dissolve our Boston Female Anti-Slavery Society by the handvote of pro-slavery church-members brought in for the purpose, *who refused to give their names*. This is the Society which accepts the services of Elizur Wright to disseminate in England the false statement that the affiliated Anti-Slavery Association of America, of which our Boston Female Society is a part, is a non-resistance Society, and employed in breaking down the barriers to vice and immorality.

Further information respecting our deceased friend's bequest, we have not received, and consequently are unable to give.

THE DANGERS OF THE CAUSE.

The misfortune of the black man was in the guilt of the white man. When the latter, awakened in 1776 to personal wrongs, asserted the rights of man, personal and selfish considerations forbade him to include the black man in his application of principles. Ever since the formation of the Federal Union, therefore, has it been for the interest of the white man to keep the very existence of the black man unthought of. A generation has risen and died, and a second has succeeded it, without any realizing sense among the body of the people of the existence of slaves, till the moment that the practical knowledge of the fact come to each man, coupled with the temptation to unite in holding them in Slavery. The child poring over his American manufactured Geography,* saw so many slaves reckoned as a matter of science in the statistics of the population, and learned from the text as a matter of religion, that the relation of master and slave was a happy and an endearing one. At meeting and at church, he was brought up from youth to think Slavery not inconsistent with the requisitions of the Gospel. He was thus fitly trained for a merchant, a religionist, a man of business, or a politician, in a country where Slavery, in virtue of the Constitutional compromise, holds the key of admission to political preferment, and by the strength of its protection and guarantee, reigns paramount in all the money concerns of the country, thereby shaping the ecclesiastical ones at its will; so that, whether at church or market, in the Legislature, or at the polls, the system reigned paramount. Not a breath ruffled this dead sea till the hour arrived since which Garrison, and those of whom he stands as the philosophical representative—the members of the American Anti-Slavery Society, have never ceased to agitate it. From such agitation grows information—conviction—repentance. The DANGER is, lest the cost of such agitation to those who occasion it, should tempt them to a return to the inaction from which they have aroused themselves. There was a time when there was no American Anti-Slavery Society, no agitation, no promulgation of Anti-Slavery principles: when all men's consciences were asleep. The danger is, lest that time should return. The public conscience has been partially informed and awakened by the American Anti-Slavery Society, to the importance of the question, and it was early seen to be one which, carefully managed, might yield living to the needy, place to the political aspirant, and gratification to denominational pride and sectarian ambition. By slightly paring down principle to suit public demand, and ever drawing a broad line of distinction between themselves and the original and uncompromising advocates of the cause, at the same time contending stoutly for the *name* of Abolitionists, thousands have hoped to make a property of the cause, and in too many instances have succeeded. So earnest have been their efforts, that the wonder is that the cause has not been submerged again, in the world of various party, sect, and business, from which it has been drawn out and urged into a movement at so much cost, and which all are trying to get possession of, that they may regulate its march to suit their interests. This is the secret meaning of the Whig cry, "We are Abolitionists, but the American Society has not liberality enough for us." This is what the Liberty Party mean when they said to the dregs of Whiggism and Democracy, "give us your votes for a President and officers of our nomination, and we will break up the American Society, and cast Garrison and his fellow-laborers overboard." This is what the Democrats mean, when they talk of bringing in Texas to abolish Slavery. This, being interpreted, is the language of all the various church members claiming to be Abolitionists:—"Give us the use of the cause for the aggrandizement of our sect."

The words of our deceased friend and associate, Susan Paul, still as aptly describe the Anti-Slavery cause as when her disinterested devotion to it gave her the infallible means of distinguishing friends from foes through every disguise: "There are just two sorts of persons among those called Abolitionists; those who have everything to gain by the name, and those who have everything to lose by it." The danger, now and ever, is, lest the cause perish in the vampyre clutch of the first.

The imminent danger is lest Abolitionists, borne down by long conflict, or deceived by spurious promises, or taken in by the assumption of a good name, should give up to the unworthy the advocacy of the cause till it becomes involved inextricably with some party or sect; thus merging its distinctive principles and characteristics for the sake of an easier temporary progress. The Truth has never been left without a witness since its first promulgation: but we can point to thousands and thousands, once Abolitionists, now silent for shame, in the ranks of pro-slavery, to prove how detrimental—how ruinous to the cause is the lingering allegiance of its professed servants to the throne of its enemies. The last state of such men becomes worse than their first, and their endeavor is to sink the cause out of sight, or to load its advocates with calumny from the moment that its existence becomes a reproach to themselves.

CONCLUSION.

The experience of every returning year, does but confirm us in the conclusion to which we arrived by argument and inference eleven years ago, that the only way in which an American can wash the guilt of participation in Slavery from his soul, is TO GIVE HIS LIFE TO THE ANTI-SLAVERY CAUSE. He cannot live a single hour without involuntarily profiting by the system. If he leave the country, it is but an exchange of evil, since this is a *world* lying in wickedness. We therefore call on all our compatriots in an earnest manner, to become devoted Abolitionists, as a moral obligation, from which they cannot escape. This they can do, and yet leave nothing else undone. This left undone by the American of the present generation, and his grand mission is unfulfilled, inasmuch as he does it not.

There surely needs no searching argument or eloquent appeal to commend the cause of freedom and humanity to professed Republicans and Christians. All see and feel that it is a good and a noble thing to spring to the relief and rescue of one human being undergoing wrong, or peril, or suffering. But here are well-nigh THREE MILLIONS, undergoing all the suffering, wrong, and peril of SLAVERY, while all that universal man holds dear and holy is endangered by the existence of such a blighting institution. Righteous principle dies out—good feeling is extinguished—our country is endangered—our character as a people dishonored: and will not you, who admire a single act of devotedness, though done but for a single human being, be true to your own moral nature, and gladly give time, labor, money, prayer, sacrifice, that you may save a nation—redeem a race—ennoble an age.

For their own sakes too, we earnestly entreat all to share with us the satisfaction of

> "———Those high feelings which inspire
> The givers of the gift of Liberty."

* See Goodrich's Geography.

OFFICERS OF THE SOCIETY.

President.
THANKFUL SOUTHWICK.

Vice President.
HELEN E. GARRISON.

Domestic Corresponding Secretary.
HENRIETTA SARGENT.

Foreign Corresponding Secretary.
MARIA WESTON CHAPMAN.

Recording Secretary.
SARAH H. SOUTHWICK.

Treasurer.
HARRIETTE B. JACKSON.

Counsellors.
LOUISA LORING, MARGARET SCARLETT,
ANNE WARREN WESTON, MARY G. CHAPMAN,
HANNAH TUTTS, MARY WILLEY.

TREASURER'S ACCOUNT.

WITH THE

BOSTON FEMALE ANTI-SLAVERY SOCIETY.

The whole amount of money received during the past year was,	$392 98
The whole amount of money paid was,	$420 21
Which leaves the treasury in debt	$27 23

HARRIETTE B. JACKSON, *Treasurer.*

Boston Oct. 9, 1844.

Examined and approved by the Society.

Pro-Slavery.

From the Liberty Press.

THE GARRISONIANS.

Never has there been, during the Anti-Slavery enterprise, one-tenth the stir and excitement on the subject of Slavery that there has been during the present campaign. The *cause* of it is as clearly discernible as any cause were ever discernible from its effects. It is the independent nominations of the Liberty party. It has awakened discussion from Maine to New Orleans, and from Wisconsan to Florida, and as a moral suasion instrumentality, to say nothing of the probability of securing political action on the subject of Slavery, as the Liberty party propose, it has proved the strongest that has ever been employed. It has set the slaveholders to berating each other. The organs of the two parties have vied with each other in attempts to blacken each other's character with the damning sin of Slavery. The organs of the Democratic party, which has never before crouched to Anti-Slavery sentiment, or stopped for one moment to vindicate the character of the party from the imputation of the grossest pro-slavery, have been industriously employed in efforts to appear as well as their Whig neighbors. And they have not found it a task to keep themselves in countenance in such company.

But where have the Garrison party been during the campaign? Not idle, surely. No persons have been more busy. But they have been busied incessantly against the persons and party who have given rise to the discussion! No persons have coined more falsehoods against the Liberty party with a better relish, and no papers have published calumnies and forgeries on the name and character of Birney, after the Whigs have made them, with a better heart than the Liberator and Standard have done! This is most singular political *neutrality!* It is a wonder that these "Abolitionists" have never paused to consider the company they were keeping, and the side on which they were arrayed! The Liberty party has been opposing the election of a *slaveholder*, and they in return have been using their utmost efforts by the most foul means to put down that party. Their papers have been made the ready organs to the calumny of the Clay party, and its most bitter partisans have been permitted to figure through their columns. One after another of their leading men have come out for Clay with a lengthy, labored argument to induce Abolitionists to vote for him. And not content with defaming Birney through the length and breadth of their regular issues, "Extras," have been sent out by thousands, and sold to Whigs and Clay clubs to put down the Liberty party. Who could have supposed this? Who could have supposed that the leaders of a Society claiming the paternity of the Anti-Slavery enterprise, could have been found holding this position toward a body of men who were making the nation tremble by their determination not to vote for a slaveholder or a pro-slavery man? And how can it be accounted for except on the ground of mortified vanity, and by ascribing it to the same spirit which forbade the "casting out of devils, because *they follow not us!*"

Perhaps this article may be put down as persecution, and find a place in "The Refuge of Oppression" of these scrupulous allies of the Whig party. But we write our honest convictions, drawn from just premises, and are not concerned for the contempt which they shall meet from Abolitionists who hold "No union with Slaveholders" as their motto, but are found aiding the election of a slaveholder in their endeavors. If such reproofs of base attacks on an *honest man*, and a party that is proving itself the most efficient, if not the only moving Anti-Slavery instrumentality, are worthy of the "Refuge of Oppression," if that department of the Standard and Liberator is not filled, our contributions shall not be wanting.

From the Emancipator.

GREAT WHIG MEETING IN SALEM.

THE MOST CHARACTERISTIC AND GLORIOUS OF THE SEASON.

The Whigs engaged Mechanic Hall, and announced Wendal Phillips, C. L. Remond, and F. Douglas, as performers at the Liberty Party benefit. Seven o'clock, Monday night, arrived. Phillips took the stand and commenced in his peculiar bland style, those stale falsehoods about Tappan, Birney, Leavitt, and Stanton, stealing the Emancipator. He was very happy in his effect upon his employers; their hands and feet flew like those of Clay's racehorse. An hour and a half delivered him of lies and abuse enough to have made a decent man crazy.

Then commenced a scene of surpassing sickness. Mr. Innis proposed to correct some of his false statements; now the Whig decency of old Salem shows itself, for once, without disguise:—hisses, shouts, and oaths make the hall ring, for at least half an hour. "I know that hiss," says Mr. Innis, Jr., "heard it before, it's a Whig hiss."

"Out with him," says a prominent Whig.

"You can't do it," says a Democrat.

"D—n him, he shan't speak; we hire the hall, and he has no right to speak—out with him—three cheers for David P. King—out with him—three cheers for Clay and Frelinghuysen," &c. &c.; then the old hall did ring, in a way that would have frightened Polk off the track had he been in hearing distance.

Mr. Innis, from fatigue of standing, took his seat, to the great delight of the orthodox Whigs.

Clapp, Buffum, Douglas, and Remond, came forward in turn, and made speeches of some length, which were highly satisfactory to a certain superintendent of an Orthodox Sabbath school, and seemed like a charge of exhilarating gas to certain deacons, who were particularly shocked at the impiety of those who listened for a short time to these same fellows, at a convention holden here some months since.

Buffum presents himself amid the cheers of those who would not "let the infidel plain their boards," and put in for D. P. King, more than five dollars worth. Douglas and Remond take their turn, and bring him in debt for old organization, *fifty this year*, Daniel. The scene closes amid thundering cheers for Clay, King, and Saltonstall.

A collection was taken to pay expenses, and for once the Whigs redeemed their promises—several whom I know to be bitter opponents of Anti-Slavery in any form, were seen to put in their bills. Sheriff Sprague went and whispered in the ear of Remond and Phillips, and then went out, and Phillips gets up up and says: "At the suggestion of a gentleman who has left the house, I will say, that we are equally opposed to the other parties."

This meeting was hatched between Remond and two Whigs, who would hardly speak to him on any other occasion, nor ride within a rod of him in the cars. That the Whigs engaged the hall, is known for a certainty, and it is generally believed, and admitted by a majority, to be a Whig meeting. Certain loafers from the insurance offices, who got up the remonstrance against colored people riding in the first class cars, were very prominent; several of the churches were fully represented by deacons and delegates, who seemed to feast their souls on the good things of come-outism, like starving pilgrims. The result has proved favorable to the cause of truth and justice—it has secured us three votes, to my certain knowledge; and I have heard of several more who have resolved to do right through disgust at the part the Whigs acted in this meeting. P.

From the Emancipator.

WHO WOULD HAVE THOUGHT IT?

Charles Lennox Remond and Frederick Douglass, both colored men, and the latter a fugitive slave, and both possessing superior oratorial powers, are now especially applauded by the Whig party of Massachusetts, simply because they can use them to aid the election of Henry Clay. We are informed they are visiting portions of the State at the invitation of leading Whigs, and addressing audiences convened by handbills printed by Whigs, and in halls hired by Whigs! We are also informed that they are paid for their services by Whigs. Now, if anything could surprise us in these days of forgery and calumny, it would be the position of Messrs. Douglass and Remond. They are not only Abolitionists, but colored men, and may be supposed to feel the natural prejudices of colored men towards the oppressors of their race. They must know they are being used as mere tools by men who spurn them, to advance the cause of a man who would sell them at auction to the highest bidder.

NEW BEDFORD, Nov. 6, 1834.

Dear Leavitt:—I have this moment returned from the town hall, where Wendell Phillips has been holding forth to some four hundred people. The whole object of the lecture seemed to be to utter the most malignant slanders against the candidates of the Liberty Party—Mr. Birney in particular, and Mr. Morris, and others, in general. He came here to deliver a lecture at the 'Lyceum, on the subject of the "Lost Arts." I should judge that in his efforts to look up facts on that subject, he had been so unfortunate as to *lose* the *art* of telling the truth, as I have seldom known one more destitute. The arrangement was doubtless understood with the Whigs, who contributed for the performance of Douglass and Remond.—*Ib.*

The Greenfield Gazette has a wonderful sympathy for the Garrisonians that forcibly seized upon the old Anti-Slavery Society, and fraudulently perverted it from its original character and purposes. Let them carry their saddlebags, Clay on one side, Garrison on the other—the one perverting Government to the support of Slavery, and the other destroying it!—*Ib.*

From the Christian Freeman.

THE LAW OF AFFINITY.

An Anti-Liberty meeting was recently held in New Bedford, by the non-voting, Garrisonian Abolitionists, which was addressed by Douglass and Remond, agents of the American Anti-Slavery Society. Their whole object was to traduce and abuse the Liberty party and its candidates, The Whigs were holding a meeting near by, but learning what was going on, they abandoned their own meeting, and went to the Anti-Liberty gathering, under the persuasion that more would be done for the cause of pro-slavery Whiggery there than could be done at the Whig meeting proper. It was a striking instance of the operation of the law of Affinity. We have not learned whether Douglass and Remond are in the pay of the Whigs, as their co-laborer Child is.

P. S. Since writing the above we learn that the Whigs, as in duty bound, contributed liberally to these traducers of the Liberty party. We shall not complain of this—as it was evidently a fair business transaction, and we see no good reason why the agents of the "Old Organization" (as they term the new-organized American Society) should not be permitted to electioneer for the Whigs as well as its official paper.

From the Christian Freeman.

The Liberator copies our rebuke of Quincy for his malignant and libellous attack upon Mr. Birney. We are glad of this, for it is thus placed before the very class of readers we most desire should see it. The editor has departed from his usual custom of giving credit, and prints our name in full at the end of the article. Thanks for this, also. It gives us a glow of honest satisfaction to see the name of *William H. Burleigh* connected with what is opposed to meanness, falsehood, injustice, and cruelty—as we trust it has hitherto been, and as we mean it always shall be. By the way, if the Liberator would copy more freely from our columns, we think it would do the cause of humanity more service, than by republishing libels upon James G. Birney, connected with that miserable tool of the Slave-Power, Mitchell, the editor of a Kentucky Whig print,—or by Edmund Quincy, who draws so liberally upon his imagination for his facts, and repeats his fictions with all the gravity of an owl after they have been a hundred times exploded. Let Mr. Birney declare himself opposed to civil Government to the union of the *States*, to the institution of the Sabbath, to ministers, and to churches, and the laudation of the Liberator would be bestowed upon him as emphatically as its vituperation is now.

From the Liberty Press.

LETTER FROM EDWIN FUSSELL.

LITCHFIELD, HERKIMER Co. }
New-York, Oct. 11, 1844. }

DEAR BROTHER GAY,—You probably wish to know what I am doing for the cause, and what kind of reception I meet with from the people. You are already aware how kindly and cordially I was welcomed by our dear friends Francis and Paulina S. Wright. God's and the slave's blessing will rest upon them.

I made application to Bailey, the editor of the Liberty (!!) Press, for the use of the "Liberty (!!)Hall" to lecture in. He asked me if I had seen any of the committee. I told him no, I did not know who they were. He replied, "I expect the *Whigs* would furnish you with a room!!" I have not yet *tried* the Whigs—think I shall—it is worth while to know whether they *are* more ready to furnish accommodations for speaking against Slavery than is the *Liberty* Party. A "*Liberty*" man thinks the *Whigs* would be likely to open *their* doors to the advocate of the bleeding slave! If friend Bailey is *right* in his estimate of the liberality of the Liberty men and the *Whigs*, then God defend those who place their trust in "Liberty Party."

The above appeared in the National Anti-Slavery Standard of the 7th inst. We charge Dr. Fussell with uttering, UNQUALIFIED UNTRUTH in the above article. The editor of the Liberty Press has never, to his knowledge, exchanged a word with Dr. Fussell; nor has the doctor, or any of his friends, ever applied to *him* for the use of the Liberty Hall. We have never *seen* Dr. Fussell or exchanged a word with him, that we know of, which makes the above pretended conversation *destitute of truth.* Whether or not he applied to any of our friends for the Liberty Hall, and met with an answer similar to what he has charged as coming from us, is another question; and what reply he would have received if he had applied to us, is another question. No doubt the doctor *desired* material out of which to manufacture a charge against the "*Liberty Press*;" but he has not a *single* fact for the charge he has brought. We call on him to retract it, unless he chooses to lie under the imputation of uttering wilful falsehood.

It is true, the forged reply to the request for the Liberty Hall, which the doctor puts into our mouth, is such as would very naturally occur to one engaged in selling "Extra Standards" to Clay Clubs! Very natural! The doctor is *conscious* that he has been engaged in aiding the Whigs during the campaign, and knows full well that those "Extras" have been bought up without measure by Whigs and Clay Clubs, and that an answer similar to the one which he attributes to us would be very natural to a person engaged in *his business*, and asking the Liberty Hall for *his* purpose. We shall not say but that he has had similar conversation with *somebody;* but if he has not, his own consciousness would very readily anticipate an answer to a request of the character of the one he professes to have propounded to us.

He complains about the denial of the Liberty Hall to him for his lectures: that is, he complains because the Liberty Association will not lend him facilities to aid him in maligning Birney, and injuring the Liberty Party! We have enemies enough without inviting to our bosom the most insidious foe of the cause, and lending facilities to such to do us the greater injury. That "Little Annual," the "Extra Standard," breathing out the gall of mortified vanity and non-resistant malignity, appearing at every recurring election, so copiously peddled out by the Doctor, put our friends on the guard. Those whose mission it is to spread falsehoods on the irreproachable names of the leaders of the Liberty Party, have poor ground of complaint, because they are not greeted with applause by Liberty men, and encouraged on in their avocation! We owe an obligation to men of tried worth, and virtuous adhesion to principle, which forbids our striking hands with their calumniators. We owe an obligation to our own cherished principles which forbids our extending the hand of fellowship to those whose principal business it is to bring them and us into reproach; nay, are furnishing false documents to a political party which has made it their prime object during the campaign to swallow us up.

The Doctor further saith:

"I have great hope that, if a strong effort was made in this State, many of the "Liberty party" men might be converted to *Anti-Slavery*."

We wish we could say as much for those "Old Organizationists," who, by the exertions of Quincy, Child, Gibbons & Co., through the National Anti-Slavery Standard, and its "Extras," have been *induced* to vote for Henry Clay, if they had not previously made up their minds to that effect. We have no confidence in *such* Anti-Slavery; and from such conversions of Liberty Party men, we pray to be delivered. For it is true, that, so far as our knowledge extends, by far the greater proportion

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 21, 1844.

Take Notice.—There is a paper published in this city, called the New-York Standard, and letters and papers intended for us, often get miscarried to that office. Our friends and correspondents will please be sure and direct to us, as the *Anti-Slavery* Standard.

THE STANDARD AND THE LIBERATOR.

When it was first proposed to entrust the Standard to its present editors, some of its friends were apprehensive that it would be only "another Liberator" in their hands. For the compliment implied in this apprehension, we were properly gratified, though we could not think it likely to be deserved. We conceive that the six months of our service must have dispelled all such fears. That three persons, widely differing from each other in the character of their minds, should produce a work which should be identical with that of a fourth person, from whom they each and all equally differed in their mental constitution, never appeared to them probable, and they think that the specimen which is now before the readers of the two papers will convince them all that it is even so. That the Standard, in its editorial matter, may in some degree resemble the Liberator, during the few months that it was in the charge of two of its present editors, is very probable; but that it can ever be so conducted as to be a double of the Liberator under its proper editor, is a thing as little probable as it is desirable. We wish, indeed, that we could be inspired with a large share of the devotion to the cause, the far-reaching sagacity, the strong sense and the rare genius of the editor of the Liberator; but we cannot wish that our own minds should be shaped in any mould, or our productions formed upon any model, however express and admirable. The Standard must, of necessity, be as distinct from the Liberator as distinct and widely differing minds, engaged in the promulgation of the same truths, can make it.

There is, and we trust that there will ever be, an entire unity of spirit between us and the editor of the Liberator, as to the principles, and, in the main, as to the measures of the Anti-Slavery enterprise. But while there is a oneness of spirit, there is a diversity of gifts, and the same truths may well be set forth and recommended by minds of various degrees of grasp, of reach, and of culture. Truth is ever fresh and free, and neither needs, nor can endure, to be always presented under a single form. There are diversity of minds to be acted upon, and a variety of influences are useful and necessary to affect them all. If the stream be of pure and healing waters, the form of the fountains that dispense them may be advantageously varied to invite the thirsting crowds to approach and drink. There is precisely the same likelihood that the Standard and Liberator will be identical as there is that any two political or religious papers, devoted to the promulgation of the same tenets, will become one and the same. Every independent mind sees the same truth from a different point of view, and sets it in a different light from every other. There is no danger of servile imitation or of identity of statement, as long as each mind is true to itself.

There is, moreover, this broad distinction between the two papers. The Liberator is the private property of Mr. Garrison; and, though mainly devoted to Anti-Slavery, is still open for the discussion of all other reforms. The Standard, on the other hand, belongs to the American Anti-Slavery Society, and is devoted to the furtherance of the Anti-Slavery reform alone. It is exclusively an *Anti Slavery* paper, and no discussion of other reforms that agitate the community will be carried on in its columns. The *facts* of slavery, as are developed, we may record, as we have opportunity, in our department of General Intelligence; but the columns of the paper will be reserved for the consideration and discussion of Slavery and its ever-changing shapes and bearings. This course is determined, not by any indifference on our part to the movements in question for the removal of other evils from the world, but for these reasons. First, the Standard is the property of a Society embracing multitudes of persons of every shade of opinion on all other subjects; agreeing only in hatred to Slavery, and in a determination to destroy it. For this purpose they have established their organ, and committed it to our charge. We think that good faith to our confederates, who have reposed their trust in us, requires of us to confine it exclusively to the object for which it was established. But in the second place, we accept this course, because we believe it to be the best one we can pursue, for the removal of all the evils that are in the world, as well as of the specific iniquity of negro slavery. We believe Slavery to be indeed "the sum of all villanies," and that an effectual blow aimed at her is dealt at the same time to all other iniquity. We believe the Anti-Slavery movement, far from being "fragmentary," to be all comprehensive; and that the most practical and effectual method we can take to destroy whatever else we believe to be evil, is to assault and destroy this incarnation of all. Slavery is the giant sin of this age and country which protects and countenances all other wrongs and oppressions. It is their parent, and not their child. All other plans for the amelioration of human condition can only prosper as the Anti-Slavery enterprise is successful. There is no hope for the removal of the evils that are in the world, or for a beneficial re-organization of society, until the spirit of which Slavery is the incarnate presence is exorcised from the heart of the people. No plan for such an end has any true vitality of which practical opposition to American Slavery does not constitute an important element.

Entertaining these opinions, and heartily agreeing with the American Society in its principles and its measures, we think ourselves happy in being permitted to superintend the organ by which they are to be explained and enforced. We feel no infringement of our liberty in thus consenting to devote a portion of our time and labors to a specific object. As long as the principles and measures of our constituents are ours, and we are allowed free scope to urge and explain them as we deem best, we have all the liberty we want, as conductors of an Anti-Slavery organ. Should any change ever take place in these respects, we shall always have the liberty to retire.

It is, then, our wish, and our purpose, to make the Standard indeed the organ of the genuine Anti-Slavery of the country, as embodied in the American Society; through which its opinions and its plans may be set forth before the world. We shall bring to our task whatever of talent and fidelity we possess, and though we may not hope to vie with the ability which marks the pioneer print, we shall endeavor to rival it in fidelity and devotion to our common cause. But though we hope that the spirit that will inspire the two papers, will be ever the same, we think that none of our readers need apprehend, as long as we are all true to our own minds, that its outward form and manifestation will be the same in both.—G.

THE ELEVENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

Since the last mention made in the Standard of this arduous but pleasant undertaking for the benefit of the cause, the most cheering and gratifying letters have been received from all parts of the country. It seems that the statement then made, that the prospect was, that we should have a less abundant though more beautiful collection of articles, has stirred the hearts of many to zealous co-operation; and the prospect now is, in consequence of the renewed energy of our associates, in many of the States, that our supplies will be as abundant as beautiful.

Several towns in New Hampshire are actively engaged—multitudes in Massachusetts and New-York; and we hear of sympathy and aid in many quarters in other parts of the country where we had not expected it. From Glasgow and Dublin beautiful articles are in preparation. Indeed of our generous Irish, and Scottish, and English associates, we may say with the "Minstrel,"

> "Ye need not send to Liddesdale,
> For when they see the burning bale,
> Ellios and *Armstrongs* never fail."

Noble hearts are there who are watching every blow we strike for the world's freedom on this side the Atlantic, with the anxiety of those who from afar off watch how beloved friends bear them in battle. Out of the thick of this holy moral warfare, let them hear our grateful acknowledgment of their aid. When their hands are raised, Israel prevails against Amalek.

More hands are raised there in our behalf than have ever before aided us. Liverpool and Bristol are astir for us. Edinburgh, as well as Glasgow, bears us in mind. We are but few, we know it, when compared with the hands that electioneering rage can call together; but God forbid that we should ever be tempted to have recourse to so debasing a means of gathering members, or funds, as to compromise with our slaveholding Government, which we must make by touching the reins of its administration while Slavery makes a component part of its organic law. It should be clearly understood that not a dollar of the funds of the Fair will be expended in a scramble for office. They will go, as usual, to the Massachusetts Anti-Slavery Society, to be by them expended as heretofore,—in immediate appeals to the hearts of the people,—not to urge their voting for this man, or that man, whose first word as he crosses the threshold of office must be, "I swear to support the Constitution of the United States"—with its three-fifths basis of representation, re urn of fugitives, and suppression of insurrection; but to urge the undoing of those heavy burdens—to let the oppressed go free—to break every yoke. All these things are done if ever, *over* the embankments of offices, and the lines of circumvallation of Congresses. We see that it is a renunciation of the all-powerful spell of *immediatism*, as a political struggle does to put off ever the very idea and hope of the slave's deliverance till the term of sundry Presidential elections shall have expired. A perishing generation cannot wait this gradual process. *Through* the harness to the *heart* can the truth go. Why wait till you can put this *chain* armour of United States office, every link of which was wrought with evil spells, upon other breasts than those it at present covers? *There's a man in it, now!* and you can far more easily convert him, just as he stands in the mail, than you can keep the man converted who hopes with your help to win and hold it. Charge through and over all these evil environments. There are politicians enough—never was there a lack since the world stood. It is Abolitionists who are scarce. Content yourself, friend of the cause, with giving his impulse to the politician. You have experience to show you this expediency. In this excellent economy of means shall the funds be expended that you entrust to the Managers of the Eleventh Massachusetts Anti-Slavery Fair. They will not fee a band of mercenaries with the gift;—no Swiss of any party,—no creature of any sect will they be wasted upon. You have even a better guarantee of this than the discernment of any Board of Managers or Executive Committee, though the best; for none but the true will work for this cause without motives of personal interest. The hypocrite ever turns from a mere sustenance, to the hope of place, profit, or personal victory; none of which can the cause of Freedom offer. As it increases, its true advocates must decrease, for they feed it from there own garners, and rejoice that such is the law of moral influence, and therefore the Managers can appeal with frank confidence to the true Abolitionists of every party:—to men in every stage of advancement, to help them in the prosecution of the cause. Alike to us are Whigs, Democratic, and Third party partisans. We ask their help as Abolitionists, frankly telling them that we want their help for Freedom, but have no intention to give them any in return for their parties. But we do promise them a continual satisfaction in the thought of every dollar expended in the direct prosecution of this cause:—a life-long joy in the retrospect of seeing such a heart-ennobling hour.—c.

TEXAS.

What will be the course of the new administration on this subject? It is useless to conjecture. Some suppose that an attempt will be made for Annexation at the ensuing session of Congress, which other some think will surely be defeated if attempted, as the Senate is decidedly Whig. It seems hardly possible, that any movement will be made, till the question can be presented to the people in such a way as to disarm the great majority of the opposition with which it would now be met by at least half. The opinion of many Democrats, that it was "good enough Texas till after election," seems probably the correct one; and the South having carried their object in the triumph of the Texan party, will be content to pursue precisely the same course, which I cannot but think the other party would have pursued—had they succeeded, namely: to accomplish their ends by such seeming yielding to Northern *prejudice* as shall render their own success certain and complete. We should be worse than fools did we allow ourselves to be lulled into a fancied security in the belief that the Democratic party, having secured the ascendency, will throw aside the instrument by which they have gained it. A very significant remark was made by Mr. Dallas, in his speech to the Democrats of Philadelphia, when they waited upon him at his residence, to tend their congratulations for their victory. He said, "That in contemplating the great mass which was before him, it was evident that we wanted more elbow-room, and for that purpose, Texas and Oregon were ready at hand to accommodate the swelling and onward rustling tide of Democracy!" Whereat the most tremendous shouts arose to testify the delight with which the prospect of "extending the area of Freedom" was contemplated.

Possibly, however, the South is mad enough to attempt the measure without any disguise. If so, we may hope for speedy Disunion. The Madisonian, of Tuesday of last week, says:

"The verdict of the ballot-box not only decides the question in favor of 'im-mediate' Annexation, but it is an unequivocal expression of indignation against the shallow demagogues who charged the President and Secretary of State with a design to dismember the Union in the event of a failure to carry a measure opposed by a majority of the people. They have calmly submitted the measure to the test of public opinion, and now stand up proudly vindicated and encouraged by the authority of the sovereigns, beyond whom there can be no appeal, to go on and accomplish the great work so well begun, but so infamously arrested by the instrumentality of unscrupulous politicians." * * * * * * *

"That our readers may again be assured that Col. Polk 'goes as far as he who goes farthest' on the subject of Annexation, we will soon republish his letter on the subject, written in April last. It is the *only* one he has written, and was sufficient, for it is sufficiently explicit."

On the other hand, the Evening Post, of this city, which may be esteemed the organ of the Anti-Annexationists, among the Democrats, still maintains the ground on which it attempted some months since to rally a Northern party which should go for Polk, but send members to Congress who should oppose the Annexation scheme. I copy from that paper, of Saturday evening, italicising those portions that seem most note-worthy:

The National Intelligencer, after quoting a passage from our paper of the other day, in which we censured the agitators of the Texas question as having nearly lost the State of New-York to the Democratic party, and expressed an opinion that the State was saved by the nomination of Mr. Wright, asks whether this be a confession or a boast.

The Intelligencer may call it what it pleases, if it will but interpret our language fairly and honestly. If it is a confession, it amounts to this—that we confess, and with regret, that there were some who desired to pledge our party to the instant and unconditional annexation of Texas to the United States. If it is a boast, it amounts to this, that *the friends of Mr. Wright boast to have frustrated that design, and to have kept the question an open one, a question to which the party has not committed itself, concerning which it has made no promise, and which is to be determined by future discussion and arrangement.*

The Intelligencer, we are sorry to see, is a sufferer by the mortifying defeat of the Whig party. It has lost both its temper and its wonted measured manner, and rails at our journal and at all those who supported Mr. Polk while they disapproved of the Texas scheme, in terms which sound as if they had been learned from the lower class of debaters in the capitol—and our readers know what these are.

The course of the New-York Democrats who protested against the Texas scheme, has been as far as possible from unfairness and equivocation. Their opinions were fairly set forth, and their determination to persist in their opposition to the Texas scheme, whatever might be the event of the election, was proclaimed in the midst of the preparations for the election. *The success of Mr. Polk no more settles the Texas question than the success of his rival would have done. The time, the terms, the conditions—nay, the expediency of the Annexation scheme, are yet to be canvassed and decided.*

Nothing whatever has been decided or will be decided by the election of Mr. Polk, except that we have for President a man who wishes, in general terms, to see Texas annexed to the United States—but in what manner, or on what conditions, he is yet to say; and we have sufficient confidence in his practical wisdom, and his sense of justice to believe *that he will not think of any manner or any condition which will not command the assent of his fellow-citizens in every part of the Union.*

SELF-RIGHTEOUSNESS.

A Convention of different religious denominations was held in January last, in Maine, to *consider* their duty to the enslaved. "After much deliberate and prayerful examination of the subject," a committee, consisting of one clergyman, and one layman from each denomination, was appointed, who have recently issued a "letter to the ministers and members of the churches in the United States, in which Slavery is tolerated." Their prayers and deliberate examinations must have been conducted in a most curious fashion, and had a peculiarly stultifying effect if they verily persuaded these people that these sinful characters were to be found in any particular locality, If a church south of Mason and Dixon's line tolerates Slavery because she holds slaveholders in her bosom, how can one north of it be said to be in any different position, while it gives fellowship to the Southern church? It is the act of fellowship, as I take it, on which guilt must be predicated. Very few of the Southern churches, *as churches*, are the holders of slaves, and they can only be said to tolerate the system, because they recognize individual slaveholders as Christians. These Maine churches do the same thing, for they are all members of the same bodies. This committee of pious clergymen and laymen, then, after nearly a year's labor, have issued a letter to themselves, and condemned themselves for tolerating Slavery. It is to be hoped they will heed their own admonitions, and repent them of their sin.

"CLERICAL PURSUITS."

I cut the following paragraph, with the above caption, from the New-York Evangelist:

The zeal and devotion with which the clergy of the Established Church of England perform their sacred duties are often indicated by facts like the following, the like of which often meet our eyes in perusing the British journals: "A curate in the neighborhood of Devizes, not having the fear of the 'Animals' Friend Society' before his eyes, has been lately in the habit of amusing himself (if amusement it can be called) in the following manner: Having procured an inoffensive cat, and fastened a chain to it, he secures it to a post sufficiently near to a wall for the poor creature to leap on and off; he then surrounds poor puss with terrier dogs, and assisted by others, he sets the dogs to worry the poor cat, till she becomes so exhausted that she can no longer stand. The dogs are then called off, and poor puss is relieved from her tormenters so that her strength may be recruited against the next day, when she goes through the same ordeal. This takes place not only on week days, but even some part of the Sabbath has been desecrated by these humane sports."

It is quite too bad in the Evangelist to make the English clergy the mark for its satire. If the "zeal and devotion" of the brethren across the water, in their "sacred duties" be only conspicuous in the tormenting of cats, it is perhaps because circumstances have denied them a wider field for the display of their sacerdotal virtues. We should at least be charitable enough to suppose this. No doubt the poor man, mentioned above, was entirely unable to find any other way of fulfilling his sacred duties. Did he live in this country, he would take a woman, and tying her up by the thumbs, apply the lash to her naked back,—according to the law in such cases, made and provided,—till she stood in a puddle of her own blood; or, like the clergyman mentioned not long since in the Standard, he would take one to his cellar of a Sunday, before divine service, and scourge her till she called on God in her agony, and then inflict still further punishment, in his "zeal and devotion," that she should dare take God's name in vain, on God's holy day. The Evangelist should exercise the virtue of Christian meekness and forbearance, and not indulge in a boastful spirit that our clergy still maintain the American prerogative, while those of England are reduced to oats.

"POLK, TEXAS, AND SLAVERY."

The person who bore a banner—mentioned two or three weeks since—with the above inscription, in the Democratic procession in this city, was, I have since been told, turned out of the procession, when the character of his banner was discovered. I do not understand, however, that it excited any special indignation. Had it been a Whiz motto, probably a fight would have ensued. It was too trifling a matter to excite much remark. I have seen it mentioned, and that only incidentally, in but one of the city papers, though a friend assures me that the fact above stated was given in another.

TO SUBSCRIBERS.

For several weeks past I have sent out bills to subscribers in the New England States. Money is needed for the current expenses of the Society and its organ, and if we are to keep out of debt, it must come in faster than it has for the past two months. I earnestly urge all who receive their bills, to attend to their settlement immediately. Very few are in the habit of paying in advance, and many are in arrears for two and three years. Any errors that may exist, will be corrected when notice is given. The bills are made out according to the books, but in some cases they may be wrong.

The Standard ought to support itself by the amount of its subscriptions alone. *It can do so*, if the subscribers will pay their dues promptly, and in advance. This much at least is due from our friends, to the cause, and to those who are laboring with all the devotedness and zeal they possess in its behalf. Since the Annual Meeting, generous donations have been made to the Treasury, and the greater part of the debt which has hung so heavily upon us for a few years past, has been liquidated, while every bill from printers, pressmen, and paper-makers, has been paid in cash. Let every subscriber be careful that he is not in arrears, and we may hope at the next Annual Meeting to report that the Society does not owe a dollar, and that its organ can be supported without donations.

But we want a larger circulation, both for pecuniary reasons, and for the cause's sake. An addition of two or three thousand to our list would give us a considerable surplus fund to be expended in the employment of lecturers, and in the circulation of gratuitous papers and pamphlets. There has never been a time more favorable for this purpose than the present moment. The turmoil and excitement of the election is over, and men are ready to turn from the unsubstantial fruits of partisan politics, which bitter experience has taught so many of them are ashes on their lips, to the generous and refreshing labor of our noble cause. The political hurricane, even in its wrath, has scattered good seed, and that which was meant only to fructify for the advantage of slaveholders, shall yet bear fruit for the slave. Let efforts be made then now to extend our circulation. All can do something. Particularly will our agents be more faithful in this duty, than, with a few exceptions, they have recently been? It only needs that we should reach the people, whose hearts are open now for the word. To but comparatively few can we speak with the living voice, but with a little exertion, a weekly lecture may be read to thousands who will become coworkers in our vineyard. Call in the host that have waited to the eleventh hour.—G.

☞ Nearly one half of to-day's paper is filled with the Report of the Boston Female Anti-Slavery Society. No one will regret that it occupies so much room who will give it an attentive perusal. The section on "Who is an Abolitionist?" is to my thinking, not only excellent reading, but a word in season which is just now needed. That portion which relates to "The Free Church of Scotland," will be read with interest by our friends abroad. The Report is to be reprinted from our columns, and published in a handsome pamphlet, for preservation, and convenient circulation.

Rumors from Washington.—The correspondent of the Commercial Advertiser, says that the speculations in regard to Mr. Polk's Cabinet are, that Mr. Calhoun will probably remain Secretary of State, but should he resign, Mr. Cass will take his place. Gov. Marcy, of New-York, will be invited to take the Treasury Department. Mr. Mason will remain where he is, or go to England. Mr. Saunders, of South Carolina, will be Postmaster General. Senator Walker will have a place in the Cabinet, or upon the bench of the Supreme Court. Should Mr. Cass not take the State Department, it is supposed he will be elected to the Senate.

Mr. Birney has lost his election in Saginaw, as Assemblyman, notwithstanding his great popularity, which was alledged as the only reason for his nomination. None of the Whigs appear to have voted for him, as the Whig candidate was chosen over him, and the other Democratic candidate. Mr. Birney had, in Saginaw, it is said, but *thirteen votes!*

Father Mathew.—On the fourth page will be found an interesting article on this great apostle of Temperance. The repeal movement owes its success, thus far, in a great measure, to the reformation in the morals and habits of the Irish people, created by the temperance movement. Will not the temperance Repealers of this country do something to relieve the embarrassment, and secure the continued success of this great and good man, in his noble work?

Statue to Mr. Clay.—The Philadelphians are talking of raising twenty thousand dollars to erect a statue to the Great Defeated. It should have in one hand a slave-whip, and in the other, a scroll, with the words, "*My slaves are fat and sleek,*" upon it. It then could hardly fail to excite the admiration of posterity, as it would be a fitting monument of our age.

Capital Punishment.—The people of New Hampshire have refused to abolish the punishment by death from the penal code. The vote for its continuance was 20,586, and against it 10,687.

☞ The Eleventh Massachusetts Anti-Slavery Fair is to be held in Amory Hall, Boston; commencing on the 24th of December. Though called by the name of a State, it is for National purposes, and therefore should have National assistance.

The Christian Politician, is the title of a new paper, just started at Cincinnati, under the editorial care of the Rev. William Brisbane. It is devoted to the interests of Liberty Party.

Melancholy Death.—Mr. George P. Hathaway, a brother of our esteemed friend, J. C. Hathaway, was so severely injured by the upsetting of a stage, near Rochester, a few days since, that he died soon after. He was recently married, and was on his return home with his wife, from a visit to his friends in Farmington. He was in the 25th year of his age.

The Rev. Abel Brown, one of the proprietors of the Albany Patriot, died in Canandaigua, on the 8th instant, of brain fever, after an illness of but a few days duration.

GENERAL INTELLIGENCE.

Foreign.

MEXICO.

A letter from an American citizen residing at Vera Cruz, to his friend in this city, says the *Baltimore American*, has the following statement:—

Vera Cruz, 20th October.

Things look very gloomy in the political horizon of this country. Some harsh correspondence is going on between the American Minister and this Government in relation to Texas; also between Santa Anna and the Congress, which, it is thought, he will put down, and cause himself to be invested with Dictatorial power. Some great event is not far off.

Later form Mexico.—The schooner Creole arrived at New Orleans on the 4th instant, from Vera Cruz, which port she left on the 22d ultimo. She brought over, says the Picayune, a large number of passengers—the greater portion of whom are the late Perote prisoners. Three seamen came in the Creole, saved from the ship Elizabeth, from Liverpool, for New-Orleans, wrecked off the south Coast of Cuba.

For the information of their friends, we give the names of those who have been left behind in Mexico:

D. F. Barney, Daniel Davis, Charles McLaughlin, William Winne, T. Parker, Jr., William M. Shepperd, Wm. H. Moore, James Wilson, William Atwood, Adam Master, Theodore D. Walthey, left sick in Puebla.

The Bulletin says:—"We learn by this arrival, that a very large amount of ammunition has been already received at Vera Cruz, principally from England, preparatory to an invasion of Texas. The army destined for the same purpose, was slowly increasing by forced recruits. Two new vessels of war, it is also stated, are building in England for the Mexican navy. It was not believed, however, that any demonstration would be made until spring. Santa Anna had had a triumphal progress with his bride, from the capital to his hacienda, near Vera Cruz."—*Tribune.*

TEXAS.

The latest news from Texas, is to the 26th ult. The only matter of consequence that we notice in the papers, is the statement that a treaty of peace and amity had been concluded between the Texan Government, and all the frontier tribes of Indians. This will be very important to the Texans, in case the threatened invasion by Mexico actually takes place. There seems, however, to be great doubt whether this invasion is to happen, at least, during the present year. A gentleman of integrity in Galveston has received a letter from a highly respectable source in Mexico, which states there will be no invasion of Texas this year, and that the citizens of Texas can depend upon what he says to be true.

The crops are represented as very abundant throughout Texas; and we notice the usual prevalence of murder and scenes of violence.—*Mirror.*

THE SANDWICH ISLANDS.

We are indebted to the politeness of George Brown, Esq'r., United States Commissioner, at the Sandwich Islands, for copies of a Hawaiian newspaper. (*The Friend*) for the months of June and July. The United States ship Levant, Commodore Hugh W. Page, arrived at Honolulu on the 9th of June, from Tahiti, whence she sailed on the 19th of May. The Levant passed a week each at the Marquesas, and the Society Islands. A general annual meeting of the American missionaries, stationed in different parts of the group, was held at Honolulu about the first of July. Reports were read, and statements made in regard to every department of missionary business and labor. During the meeting, the entire body of missionaries, with their families, were entertained by Mr. Brown, at a social evening party. The number of missionaries present was fifty-four, including twenty-three females. Among the deaths at the Islands, prior to the first of July, we notice the following, for the information of the friends of the deceased at the North, viz: Miss Sophia R. Marshall, of Charlestown; Mr. Elijah Tolman, of Watertown, Massachusetts; Mr. Nathaniel Burton, of Boston. At the United States Hospital, William Wells, of Hatfield, Massachusetts.—*New Orleans Bulletin.*

General Items.

Thrilling Incident.—At a meeting of the friends of Colonization in this city, on Wednesday evening, we were spectators to one of the most intensely thrilling incidents connected with the departure of a small band of emigrants, just brought to the city by a gentleman of Shelby county, by whom they were manumitted, and placed under the care of the Rev. Mr. Pinny, an agent of the Colonization Society. Of the number, eleven were children of one man, who was present, and appeared to be verging to the age of three score years and ten. This patriarch was not of the number manumitted; he belonged to another estate, but had permission to accompany his wife and children to this city, and here bid them a final adieu. When this was announced, with an emotion that almost choked the utterance of the speaker, there was that long drawing in of the breath by every listener, which indicates the workings of the powers within. All eyes were directed toward the object of so much sympathy; and when it was farther stated, that the owner of the old man Reuben, (for so he was called,) would permit him to depart with his family for the small sum of a thousand pence, the response was with one voice, *Reuben shall be free!* On the instant the table of the Moderator was thronged, and the requisite sum laid upon it; to reunite for the remnant of their days, old man Reuben and his wife; and they and their children are now on their way to the shores of Africa.—*Louis. Cour.*

Runaway Slaves.—The St. Louis Era says: Officer Couzzins, of this city, returned last evening, from a trip to the Canadian line. Some two weeks since, five or six negro men belonging to different citizens of this place, were missed, and it was thought they had run away with the intention of reaching the Canadas. Mr. Couzzins and some two or three other persons started in pursuit. When a short distance on the usual route taken by runaway slaves, they struck their trial, and followed in hot pursuit, until the negroes crossed the line, which they did some twelve hours ahead of the officers. From every circumstance connected with their going off, their is the best grounds to believe that they were assisted and persuaded to do so by abolitionists, and it is stated that white men accompanied them along the whole route.

Emancipating Slaves.—Mr. Wilson, of Shelby county, Kentucky, has emancipated twenty-four slaves, and they are now on their way to Liberia. They were in Cincinnati on Saturday, and the Chronicle says they are a good looking set of people, and pleased, we believe, to go.

A man has been fined two hundred dollars in New Orleans, for selling liquor to a slave. His license was taken from him, and he is incapacitated for the trade in the State forever.

Richard Erickson, of Missouri, offers a reward of $100 for "Wash," a runaway. "Wash" advertises in a Chicago paper, a reward of $100 for the recovery of twenty years wages, of which he has been robbed by Erickson!

Mrs Torrey.—We learn that Mrs. Torrey, wife of Rev. Charles T. Torrey, at present awaitiug his trial in our jail for aiding the escape of slaves, is now in this city and has visited her husband in his confinement. She is here to await the result of his trial, affording another proof of the abiding constancy of woman's heart.—*Baltimore Sun.*

An ardent Whig yesterday named to us one of his political friends in this city, whose wife is now a maniac in consequence of the total ruin of her husband, by betting on the recent election.

The Dominica Colonist of the 28th September, mentions that much alarm, it was understood, exists in Martinique, and that great apprehensions are entertained of a revolt of the slaves! The weather had been stormy, A smart shock of an earthquake was experienced at that island, on Friday, the 27th September.

ACKNOWLEDGMENTS.

For the Standard—from Nov. 3d, to Nov 17th, 1844.

Sydney Smith, Brookline, N. Y.	$2.00	
Mary Ann Bailey, Salem, Ohio,	1.00	
Samuel Barker, Vergennes, "	4.00	
Richard S. Cornee, Syracuse, N. Y.	2.00	
Henry Bush, Rochester, "	1.00	
Sarah Wilcox, Gilsum, N. H.	2.00	
Samuel J. May, Lexington, Mass.	3.00	
James Whitehouse, Dover, N. H.	2.00	
John Clark, Hampton, Ct.	1.50	
R. P. Parsons, New-York,	1.25	
Reuben Overman, Marion, Ia.	2.00	
E. M. Carr, Locke, N. Y.	1.00	
J. C. Morse, Lockport, N. Y.	5.00	
Seth Rogers, New- York,	1.00	
Edwin Dutton, New Garden Ohio,	2.00	
Dr. David Rice, Leverett, Mass.	1.00	
E. T. Comings, Lima, N. Y.	5.00	
Wm. Thomas, Barnesville, Ohio,	3.00	
Mary Searle, Fiskville, R. I.	2.00	
Chauncy Houpt, Newville, N. Y.	2.00	
Warren M. Pollard, Columbus, Ohio,	2.50	
Pliny Sexton, Palmyra, N. Y.	7.00	
Wm. Saunders, Hartford, Ct.	3.00	
Hudson Humphrey, Winchester, Ct.	1.00	
George Rye, Woodstock, Va.	2.00	
John T. Hallock, Milton, N. Y.	2.00	
Lemuel Stevens, Plymouth, Mass.	2.00	
Bourne Spooner, " "	2.00	
Zilpha W. Harlow, " "	2.00	
John Washburn, " "	2.00	
Plymouth Anti-Slavery Reading Room,	3.00	
E. Mack, Dover, N. H.	1.00	
John H. Wheeler, New London, Ct.	3.25	
David Dutton, Harrisville, Ohio,	2.00	
Eastern Pennsylvania A. S. Society,	100.00	
	——	178.50
Donations.		
Collections by E. Fussell,	20.50	
William P. Powell, New-York,	5.00	
By E. D. Hudson,—		
H. L. Bowker, Hopkinton, Mass.	3.00	
Collection at " "	4.60	
Collection at West Brookfield,	3.30	
	——	36.40
Total amount received		$214.90

FRANCIS JACKSON, Treasurer.

NOTICES.

REMEMBER THE FAIR!

Donations of money, articles, and of materials of all kinds to be used for the Fair, are asked with confidence of all who feel the slightest interest in the Anti-Slavery enterprise. It is not a sect, but a UNION; not a creed, but a PRINCIPLE; not a party, but a CAUSE. Address of the Committee, 142 Nassau st. New York, Office of the American Anti-Slavery Society; or 25 Cornhill, Boston, Office of the Massachusetts Anti-Slavery Society.

☞ The LIBERTY BELL, our little Anti-Slavery annual, will be published as usual, at the time of the Fair. All of whom we have promise of contributions for it, either her literary or pecuniary, or who feel moved to aid it in either way, are requested to write or send *immediately*, to M. W. Chapman, 39 Summer street, Boston; as only an early preparation can ensure a satisfactory completion. ☞ The names of writers are indispensable.

MIDDLESEX COUNTY.

The annual meeting of the Middlesex County Anti-Slavery Society, will be holden at the Town Hall. in Cambridgeport, on Tuesday, the 26th instant, at 10 o'clock, A. M. and will continue in session during the day and evening. It is hoped that all who feel any interest in the slaves' welfare, or regard the honor and prosperity of their country, will be present.

S. C. WHEELER, *Secretary.*

STATE CONVENTION,

Of the N. H. Anti-Slavery Society, to be held at Concord, N. H. Friday, Saturday, and Sunday, Nov. 29th, 30th, and Dec. 1st, 1844.

At a meeting of the board of managers of the New Hampshire Anti-Slavery Society, it was

Voted, That a special meeting of the New Hampshire Anti-Slavery Society be called at Concord, on Friday, Nov. 29th, and continue through Saturday and Sunday.

It is hoped there will be a large gathering of the Abolitionists of New Hampshire and New England, on the occasion, as there will be much business of importance to act upon. Wendell Phillips, Edmund Quincy, Abby Kelley, William Lloyd Garrison, Francis Jackson, Parker Pillsbury, and Jane E. Hitchcock have engaged to be present, and the Convention cannot fail to be one of great interest. J. H. ELA, *Sec'y.*

CLARKSON ANTI-SLAVERY SOCIETY.

A stated meeting of this Society will be held at West-Grove meeting house, on 7th day, the 23d of the 11th month, at 11 o'clock, A. M.

CHAS. HAMBLETON, *Sec'y.*

WESTERN NEW-YORK—NOTICE.

Wm. W. Brown will lecture on American Slavery at

Rochester,	November	25.
Macedon Locks,	"	26.
Farmington,	"	27.
Palmyra,	"	28.
Williamson,	"	29.
Sodas Bay Phalanx,	"	30.

These meetings will be held in the evening. The friends in each place are requested to make the proper arrangements, and give early notice in the neighborhood.

CONVENTIONS! CONVENTIONS!

At a meeting of the Executive Committee of the Pennsylvania Anti-Slavery Society, it was resolved to hold a series of Conventions in Eastern Pennsylvania and such parts of Delaware and New-Jersey, as lie adjacent to Philadelphia; and the undersigned were appointed a committee to carry this resolution into effect.

It is proposed to hold conventions in such of the following places, as on further consultation and correspondence, may be found to be most suitable. Radnor Hall, Montgomery county; Attleboro, Falsington, and Pineville, Bucks county; Phœnixville or Charlestown, West Chester, Coatsville and Kennett Square, Chester county; Marple and Darby, Delaware county; Wilmington, Delaware State; Salem, Woodbury and Crosswicks, New-Jersey.

Persons residing in the several places here mentioned, who may be willing to co-operate in this effort to advance the cause, are requested to write *without delay* to one of the committee of arrangement, mentioning the time that would be most likely to suit them, and the precise place in which they would prefer the meeting to be held.

It is possible that there may be other places not mentioned in the above list, in which meetings might be held to better advantage; persons having information to this effect, are requested to communicate it at once to the committee.

Pains will be taken to secure the attendance at these meetings, of a sufficient number of good speakers to make them interesting.

LUCRETIA MOTT,
E. M. DAVIS,
MARY GREW,
J. M. McKIM,
Committee of Arrangements.

STATE CONVENTION.

The Executive Committee of the Eastern Pennsylvania Anti-Slavery Society, in accordance with a recommendation of the Society, at its meeting in last August, proposes to hold a convention in this city, during the latter part of the month of December, to be composed of all the friends of immediate emancipation, in this and other States who may be disposed to attend. Desirous that it may be a large gathering of the friends of the slave they issue this early notice, hoping that all whose hearts are in the work, will make such arrangements as will enable them to be present. The objects which they propose in holding this convention, which they desire should be decidedly practical in its character and fruitful in its results, are the revival and strengthening of the zeal and faith of Abolitionists, and the gathering of converts to our cause, by faithful exposition of truth, and the thorough discussion of the various topics of practical anti-slavery.

The present aspect of our cause is one of deep interest. Important questions are to be presented to Abolitionists, and will claim our consideration. They have already excited deep thought and earnest discussion, and decided action. Still farther discussion of them, if conducted in a right spirit, cannot be unprofitable to ourselves or to the cause of freedom.

We have no doubt that a convention, such as we propose, will be highly productive of good results, if the friends of the cause will but come thronging to it, with hearts burning with love for the slave, and willing to learn and do all their duty toward him. For his sake do we urge all to come. Let not difficulties, which with a little effort or a little sacrifice may be surmounted, keep any true-hearted Abolitionist away. Let not say say that their presence will be of no importance. Each may impart and receive benefit. Let us gather and have a full, animated, and profitable meeting.

We also cordially invite the attendance of the public generally, being as ever desirous that all, whether friendly or hostile to our enterprise, should hear, and, if they choose, partake in our discussions.

E. M. DAVIS, *Chairman.*

Haworth Wetherald, *Sec'y.*

TO ABOLITIONISTS, AND THE PUBLIC IN GENERAL.

At a meeting of the Executive Committee of the "Ohio American Anti-Slavery Society," held at Salem, September 8, 1844, William W. Brown was employed as agent for that Society, and authorized to hold Conventions, solicit donations, receive and collect pledges, &c. for the same.

LOT HOLMES, *Chairman pro tem.*

James Barnaby, *Sec.*

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.			**IRON.**		
Pot, first sort 1844.	4.00	a 0.00	Pig, Eng. & Sc. ton	30.00	a 31.00
Pearl	4.25	a 4.28	do. American	30.00	a 31.00
CANDLES.			Bar do. rolled	80.00	a .
Mould, tallow lb.	9	a 12	do. Russia P,S,I,	95.00	a 100.00
Sperm	29	a 31	do. do. N. Sable	75.00	a .
Stearic do.	20	a 25	do. Swedes	77.50	a .
COAL.			do. Eng. com.	62.50	a 65.00
Liverpool, chald

Poetry.

DR. BOWRING'S VISIT.

"For he has pleased us rarely."

Verses, written to celebrate Dr. Bowring's arrival in the Isle of Man, and first printed in the procession which welcomed him. "The sovereign," says the Mona Herald, "could not have been received with more striking demonstrations of honor and joy."

Let all who feel the genial glow
Of patriotic zeal,
Prepare to welcome to our shores
The friend of Mona's weal:
And let dissension hide its face
Midst demonstrative joy,
And let not any selfish jars
True harmony destroy.

Let Mannin's banner be unfurled
On Snaefield's towering crest,
On this glad morn, to guide the bark
With Mona's honored guest
Across St. George's swelling flood,
In safety to our land,
Where hosts of Manxmen wait to greet
Him on their native strand.

Let all, from Calf of Man to Ayre,
In gratitude unite
To welcome to their Island home
The champion of our rights;
And hail him as the morning star
Of Mona's dawning trade,
And scourger of all those who would
Her rights or laws degrade!

He saw poor Man entangled o'er
With rank corruptions' weed,
With scarce a spark of native zeal
Her rightful cause to plead!
And though a stranger, he came forth
At once to 'spouse her cause
Before Great Britain's Senate House,
And renovate her laws.

Where he, by dint of eloquence
And legislative skill,
Pass'd our *new Act of Settlement*—
The glorious Fiscal Bill:
Whose wholesome clauses all unite
To benefit the poor,
And keep grim poverty aloof
From every peasant's door;

And crush exclusive opulence,
To raise its crest no more,
And banish foul monopoly
Forever from our shore.
Let Mona's bards re-string their lyres,
And through the land proclaim,
In strains of just eulogium,
JOHN BOWRING's honored name!

CUPID AS A LANDSCAPE PAINTER.

BY GOETHE.

Once I sate upon a mountain,
Gazing on the mist before me;
Like a great gray sheet of canvass,
Shrouding all things in its cover,
Did it float 'twixt earth and heaven.

Then a child appeared beside me;
Saying, "Friend, it is not seemly,
Thus to gaze in idle wonder,
With that noble breadth before thee.
Has thou lost thine inspiration?
Hath the spirit of the painter,
Died within thee utterly?"

But I turned and looked upon him,
Speaking not, but thinking inly,
"Will he read a lesson now?"

"Folded hands," pursued the infant,
"Never yet have won a triumph.
Look! I'll paint for thee a picture
Such as none have seen before."

And he pointed with his finger,
Which like any rose was ruddy,
And upon the breadth of vapor
With that finger 'gan to draw.

First a glorious sun he painted,
Dazzling when I looked upon it;
And he made the inner border
Of the clouds around it golden,
With the light rays through the masses
Pouring down in stream of splendor.
Then the tender taper summits
Of the trees, all leaf and glitter,
Started from the sullen void;
And the slopes behind them rising,
Graceful-lined in undulation,
Glided backwards one by one.
Underneath, be sure, was water:
And the stream was drawn so truly
That it seemed to break and shimmer,
That it seemed at if cascading
From the lofty rolling wheel.

There were flowers beside the brooklet;
There were colors on the meadow—
Gold and azure, green and purple,
Emerald and bright carbuncle.
Clear and pure he worked the ether,
As with lapis-lazuli,
And the mountains in the distance
Stretching blue and far away—
All so well, that I in rapture
At this second revelation,
Turned to gaze upon the painter
From the picture which he drew.

"Have I not," he said, "convinced thee
That he knows the painter's secret?
Yet the greatest is to come."

Then he drew with gentle finger,
Still more delicately pointed,
In the wood, about its margin,
Where the sun within the water
Glanced as from the clearest mirror,
Such a maiden's form!
Perfect shape in perfect raiment,
Fair young cheeks 'neath glossy ringlets,
And the cheeks were of the color
Of the finger whence they came.

"Child," I cried, "what wondrous master
In his school of art hath formed thee,
That so deftly and so truly,
From the sketch unto the burnish,
Thou has furnished such a gem?"

As I spoke, a breeze arising
Stirred the tree-tops in the picture,
Ruffled every pool of water,
Waved the garments of the maiden;
And, what more than all, amazed me,
Her small feet took motion also,
And she came towards the station
Where I sat beside the boy.

So, when everything was moving,
Leaves and water, flowers and raiment,
And the footsteps of the darling—
Think you I remained as lifeless
As the rock on which I rested?
No, I trow—not I!

Miscellany.

From the London Inquirer.

FATHER MATHEW.

We inscribe at the head of this article the name of a man who is justly, and almost universally, venerated as one of the true heroes of his age—one of the noblest benefactors of his race. The world has long honored Mr. MATHEW as the Apostle of a holy cause—it must now hear of him as its Martyr. When we state that this true-hearted Reformer, who has devoted all that God has given him—his life, his energies, and his means—to the promotion of his benevolent work, is at this moment, involved in pecuniary difficulties—the result of his disinterested efforts—so distressing as to cripple his exertions, and overwhelm him with anxieties, we state enough to rouse all the sympathies of our readers, and to engage their serious attention for the simple outline of facts which we are about to lay before them.

And here we may premise, that we are fully authorized to give publicity to the following painful details, and that a time has arrived when all who honor the man, and value his work, must render prompt and generous assistance.

A few years since, Intemperance was the scourge of Ireland. The moral pestilence overspread the country, blighting every attempt at social and political improvement. Earnest laborers were in the field, contending against the evil, but with comparatively small success. Amongst the rest, Cork had its band of Teetotalers, inferior to none in energy and devotedness. Some of its members, perceiving that the movement was in want of a leader, urged Mr. MATHEW to assume the post, and dedicate to the cause the influence which his character and position had secured to him. After some hesitation, he consented, and forthwith devoted himself, body and soul, to the mission which he had adopted. In a true martyr-spirit, he sacrificed everything to the cause which he had espoused. At the command of God, delivered through conscience, he laid on the altar all that was dearest and most precious to him. He went forth to his work with remarkable simplicity of heart, and singleness of purpose. His labors produced unexampled results. In an incredibly short period, millions were attracted by his preaching. Miracles were wrought by his word. Intemperance and its attendant demons were cast out. At the sound of his voice the nation rose into a new life; while the inveterate habits—the grave-clothes which had bound it—were cast aside at once and forever.

A mighty enthusiasm, which was truly religious in its character, pervaded the country. The shame of centuries was wiped off in a few months.

And while millions were venerating his name, and blessing him as their best benefactor, the Man by whose instrumentality these prodigious triumphs had been achieved, with a humility as grand as it was genuine, awed by his own work, could only confess that he himself was nothing, and point reverently to Heaven! We have seen no work so grand—no work so greatly done.

From the very commencement of his philanthropic labors, Mr. MATHEW has been exposed to frequent and severe trials. His family was deeply engaged in the manufacture and sale of spirits. To several of its members, the reform was ruin. One brother-in-law, a distiller, became bankrupt. A brother, also a distiller, has just died, suddenly, and in the prime of life, leaving a family to be provided for. His death is said to have been hastened by anxiety of mind, consequent upon the impaired state of his business. *And yet this man, and other members of the family, had with a noble generosity, supplied* Mr. MATHEW *with large sums of money, for the furtherance of his work.*

Valuable friends, too, in the wine and spirit trade, have been known to suffer to the amount of half their business. These are no common trials. They have been met and endured with no common spirit. All will sympathize with the man thus placed between the pleadings of feeling and affection, on the one side, and the stern dictates of conscience on the other. Mr. MATHEW has not hesitated to sacrifice the pecuniary interests of his family, for the sake of the general good. His family have generously supported him, to their own injury. These things should not be forgotten in his hour of difficulty.

All the debts, which now press so heavily on the great Reformer, have been incurred in the service of the cause to which he has devoted himself. The expenses connected with the movement have been heavy, and they have fallen, in great part, upon Mr. MATHEW. His work has chiefly been amongst the poorest. Generally the rich have looked coldly upon him, and afforded him little aid.

Meetings had to be held, names to be registered, bills to be posted, papers and pamphlets to be circulated. It was necessary to furnish cards and medals to the members of the society. Of the latter, some were sold; but thousands, many of them silver, had to be given away. The poor could not buy them—the rich would not. Children, emigrants, and others, were always supplied *gratis*. Many friends of the cause procured medals for distribution, intending to pay Mr. MATHEW for them. But the same causes which prevented his own distribution from being remunerative, affected theirs, and if payment had been pressed for, the cause would have suffered. In such cases, the loss fell upon Mr. MATHEW.

In this way he became deeply involved in debt to the manufacturers of medals, before he was aware of it. Some time since he was actually arrested in Dublin for debts thus contracted.

But the expenses connected with the administration of the pledges formed but a small part of the whole cost, it was necessary to take measures for giving stability and permanence to the change which had been affected. For this purpose, reading-rooms were established in connection with the various societies, and Temperance publications and newspapers distributed amongst them. So long as he possessed any resources, Mr. MATHEW was always a principle contributor towards the formation of these institutions. On founding a new society, he commonly presented a sum of money to be employed for such purposes.

A love of music sprang up amongst the reformed people of Ireland, which was wisely fostered by the friends of the Temperance movement. Bands were formed in connection with many of the societies, and here again, from a conviction of the importance of such aids to the cause, Mr. MATHEW was a liberal donor.

Processions were also found to be in the highest degree serviceable, but involved heavy expenses. We can readily comprehend the value of insignia and excitements of various kinds during the early stages of such a reformation. It was no light work to create and sustain an enthusiasm strong enough to control so enthralling a vice as Intemperance.

Travelling expenses too, notwithstanding the liberality of coach-proprietors, were formidable. Then there were constantly societies in debt and difficulty to be assisted. Mr. MATHEW would never consent to the abandonment of a reading-room, or the breaking up of a band, through want of means, so long as he was able to prevent it.

Lastly, sufferers by the reform were generously relieved. The widow, the orphan, and the aged, whose means of subsistence had been interfered with were never refused assistance.

In this way—by such noble deeds of mercy, Mr. MATHEW's resources have been exhausted. He is now destitute of means; considerable debts press heavily upon him. He is daily harassed by demands for money, with which he is totally unable to comply. And above all, he is prevented from laboring freely and with vigor for the cause which is so dear to him, and which so much requires his assistance.

We feel that it is quite needless to add much to the foregoing remarks. They will touch all hearts. This great and good man has devoted his life and powers to a noble work—he has sacrificed his own property and that of his family for its sake. He has labored most devotedly and most disinterestedly, and we cannot believe that any, whether teetotallers or not, will refuse him their sympathy and aid. We feel confident, that when his difficulties are known, they will be at once removed. We ought to take pride in being able to serve him. We are all his debtors.

With the fullest regard for his feelings, we have no scruples about speaking thus plainly of Mr. MATHEW's embarrassments. Had he been less devoted and less disinterested, he would have escaped them. A time has arrived, when, for his sake, and for the sake of his cause, it is necessary to speak plainly. We happen to know that during his English visit, large sums of money were offered to him by various individuals, which, from the purest motives, he declined. We trust that they will not *now* be withheld. Sometime ago, a MATHEW testimonial was set on foot in Ireland, and a considerable sum was subscribed towards it. The public will now be naturally anxious to know what has become of it, and whether it cannot be increased and employed for the removal of his present difficulties. The temperance cause cannot be better served than by securing to it the labor and influence of its apostle.

In conclusion, we may remark that *the case is an urgent one.* If relief be not promptly afforded, the most painful consequences may follow. We shall ourselves be glad to receive subscriptions until further arrangements are made. Donations may also be forwarded direct to the Rev. THEOBALD MATHEW, Cork, and will be publicly acknowledged. We trust that committees will shortly be appointed in various parts of the kingdom, and that more systematic efforts will be set on foot. Meanwhile, we invite our brother journalists to give publicity to these facts, and to support this appeal. We call on men of all classes and creeds to unite in sustaining a cause, with which is identified the moral and material welfare of millions, and in rescuing from want, and, what were to him a far greater evil, from inactivity, one of the truest friends of humanity—one of the most dauntless, devoted, and disinterested of reformers.

MOVEMENTS OF THE JEWS.

There is at this time a singular and exciting movement among the Jews of Europe, in relation to their restoration. Great divisions have taken place in Frankfort and other cities, among congregations, on the subject of reforms, repudiating great portions of the laws of the Rabbinists and Talmudists, and conforming in a measure to the spirit of the times, and the march of improvement; at the same time the severe oppressions of Russia towards this ancient people, carried out through the influence of that power in several of the German principalities, seem to precede some important advent, which at this moment keeps them in great excitement. Those who have means, and instigated by pious zeal, believe that period at hand, when they are to return to Zion, are wending their way down the Danube and Dniester, towards Jernsalem, and the arrivals at the Holy City are so numerous that accommodations are difficult to be obtained, and a large caravansera, we understand, is in progress of erection, to accommodate several hundred. Many are residing at Beyroot, Jaffa, Hibren, and the surrounding villages: the Jewish population of Jerusalem, not exceeding five thousand, it is supposed, has increased to forty thousand, at the present time. The persecutions of Russia have induced the Divan to extend every protection and facility to the Jews, who number one hundred thousand at Constantinople, and the Sultan, by this stroke of policy, has drawn round him many of the powerful bankers of that nation. A sanhedrim of the learned men of the nation, it is said, will be held at Jerusalem, to discuss all the proposed reforms in the religion which do not reach any of the cardinal principles, but the mere ceremonials of that faith. The Jews have another great friend in Ibrahim Pacha, the new viceroy of Egypt, who was their great protector while in command of Syria. Great results in the fulfilment of the prophesies, are shadowed forth in these movements, in the meantime the European Jews are becoming hard students, and striking out boldly in the paths of science, cultivating literature and the arts, and preparing themselves in many respects to acquire a claim on the good feelings and protecting influence of the Christian powers. The Jewish periodical press, is constantly receiving additions to its number, among which we notice "The Chronica Israelia," at Gibraltar, "The first fruits of the West," at Jamaica, "The Sydney Voice of Jacob," at Australia, and upwards of twenty periodicals devoted to the literature and religion of the Jews. They are also cultivating the arts to a considerable extent. In the "Exposition de L'Industrie," at Paris, we find a long list of artisans, introducing several successful productions, for which they have received medals. Among them we notice anemometers, hydrometers, and the horological tools, locks, oil-cloths, bronzed quill pens, fine cloths, carpets, and hangings, fire-arms, morocco leathers, cashmeres, goldsmith's work, seraphines, printing ink, sealing wax, &c. &c.

At Frankfort, accepting bills of exchange on the Sabbath, was always dispensed with, but the Senate have under consideration a new code of regulations, very oppressive, one of which is to compel them to accept bills on that day. The Rothschilds are moving strongly against all these severe enactments, and have come foward boldly and liberally, in behalf of their brethren. The Baroness J. De Rothschild, at Paris, has introduced the subject of the Russian ukase in her salons, and a lively interest was manifested by Monsieur Guizot and the British Minister, who were guests, and assurances were given of an early interference in favor of the repeal. It is a singular fact, and may be deemed a sign of the times, that Spain, a Catholic country, has actually declared war against Morocco, for putting to death the Spanish consul, M. Darmen, who was a Jew, and claimed to be a subject of Morocco. The Spanish Government have appropriated fifty thousand francs to establish two schools for Jewish children, and it has been determined at Frankfort to admit all the Christian servants of Jewish families into the hospitals, and as regular recipients of Jewish charities; and Mr. Trelawny, M. P., has given notice of a motion in the House of Commons, for the removal of Jewish disabilities. Not among the least interesting of all these signs, is the attempt to revive the agricultural pursuits of the Jews in Palestine, and several important reports have been made on the fertility of the soil at Acre, Zafed, and the villages surrounding Jerusalem, and a supply of oxen and agricultural tools has been obtained.

In all this we see a better and more happy destiny reserved for the Jewish people, through a proper estimate of the principles and duty of Christianity. In this country they are greatly on the increase, and it is supposed that the Bremen, Hamburgh, and English vessels, will bring out twenty thousand emigrants during the current year. On the subject of the restoration of the Jews, we are to have a stirring speech from M. M. NOAH, next month, at the New-York Tabernacle. No one has studied the subject with greater attention than he has done, and we look for an interesting discourse from him. He is strongly of opinion that the movement is to be made from this, the only country in which the Jews have all their rights, and relies much on the 18th of Isaiah, in reference to the United States, in connection with the restoration.

From the London Inquirer.

DR. BOWRING IN THE ISLE OF MAN.

It is a very gratifying to see the manner in which Dr. BOWRING has been received on his recent visit to the Isle of Man. He has in his disinterested and ever-active zeal for justice and free trade, been the instrument in obtaining for the inhabitants of this Island some important advantages, which indeed her Majesty's Ministers, on proper representations being made to them, seem not reluctantly to have bestowed. The consequence is, that Mona may now, almost as much as the channel Islands, be regarded as a paradise of free traders; and she has welcomed her enlightened and public-spirited benefactor with an enthusiasm almost unexampled. His progress through the Island was one great triumphal procession. Bonfires blazed on the heights; the towns were illuminated; public dinners were given; triumphal arches spanned the roads; and the people were restrained with difficulty from taking the horses from the carriage, and themselves drawing the liberator of their trade. Men of all ranks and stations joined in the expression of feeling, and the description of what occurred fully justifies the observation in *Mona's Herald*, that "greater honor, from the highest to the lowest, could not have been bestowed on the Sovereign of these realms, had she visited our shores." We believe that honor could not have been bestowed more worthily; and we rejoice to see how ready the gratitude of the people is to burst forth in return for substantial benefits. We wish this were always as clearly manifested; but sometimes the most benefits are comparatively little felt at first, and are received almost with indifference. In the present instance, however, the feeling had the opportunity of displaying itself just at the proper time, and its display does infinite credit to the character of the islanders, and affords great encouragement to honest politicians.

It appears too that the people of Man are not content with the warmth of the reception they gave to their distinguished visitor, but design to present him with some more permanent testimonial of their gratitude. The following resolutions have been published, and we understand that the utmost wishes of the projectors of the plan are likely to be fulfilled.

At a general meeting of the inhabitants of the Island, convened by Sir WILLIAM HILLARY, Bart. and held at the Court-house, Douglas, it was unanimously resolved:—

"That to the untiring zeal, ability, and philanthropy with which Dr. BOWRING, M. P. has advocated the cause of the Manx people, in his place in Parliament, and with the Ministers of the Crown, we are mainly and deeply indebted for procuring the insertion, in the New Customs' Act, of the important clauses therein contained, and especially those by which the harbor dues, hitherto pressing so heavily on the mariner and the merchant, are totally abolished, and the harbors of the Island declared to be free; by which the license system has been for the most part repealed; the comforts of life placed within the reach of the poor man as well as of his richer neighbor; bonded warehouses permitted on the Island, and the bonded warehouses of the United Kingdom opened, from which we can export every description of foreign goods to this Island, free of duty; those oppressive duties on imported goods, the 2 1-2, the 5, the 10, and the 15 per cent, annihilated; the privilege of exporting exciseable goods on drawback, continued, and the trade of the Island made coastwise, with the United Kingdom. Therefore, our cordial and hearty thanks are most deservedly due, and are hereby given, to Dr. BOWRING, for his very great exertions on behalf of the commercial interests of the inhabitants of the Isle of Man.

"That it is the decided opinion of this meeting, that some valuable testimonial should be presented to Dr. BOWRING, M. P. expressive of the grateful feelings entertained towards him for his valuable, and gratuitous services; and that, with this view, a committee be formed in Douglas, for adopting such other means as they may consider expedient for raising a sum of money towards procuring such testimonial; and that they be empowered, respectfully, to invite the gentlemen of Ramsey, Castletown, and Peel, and the other districts of this Island, to associate with them in the good work, in order that the testimonial may be more valuable, and that it may fairly represent the feelings of gratitude which the inhabitants of this Island entertain towards him for his important services."

And a committee was appointed to carry these resolutions into effect.

This committee are anxious that the testimonial should be a fair representation of the grateful sense entertained by all to whom the benefits conferred by the recent Act of the British Parliament are shared—and that BOWRING, through whose instrumentality, in a great degree, these benefits have been obtained, should have to regard this testimonial, as well as the free-will offering of the many, whose means are more limited, as the generous effort of the few, whose power is more adequate to the expression of their feelings—for all participate in the advantages obtained.

From the London Charivari.

PUNCH'S LETTER WRITER.

From a Widower to a Widow, with an offer of Marriage.

MY DEAR MADAM:—Your kind looks and cordial words have accompanied me all the way home, and—the truth is, I write this before going to-bed—I shall sleep the more soundly for having the matter off my mind. It is true we have met but once: but we are both of us at that rational point of life, when people most know the value of time; and as all ceremony is but an idle waste of existence, I beg herewith to offer you my hand, and with it, though I have been married before, an entire heart. There are hearts, madam, allow me to say, all the better for keeping; they become mellower, and more worth a woman's acceptance than the crude, unripe things, too frequently gathered—as children gather green fruit—to the discomfort of those who obtain them. I have been married to one wife, and know enough of the happiness of wedlock to wish it to be continued in another. The best compliment that I can pay to the dear creature now in heaven, is to seek another dear creature here on earth. She was a woman of admirable judgment; and her portrait—it hangs over my chimney-piece—smiles down upon me as I write. She seems to know my thoughts, and to approve of them. I said, madam, she was a woman of excellent judgment.

My means are tolerably good; more than sufficient for my widowed state. Of the truth of this, your solicitor shall have the most satisfactory proof. I have also heard—casually heard—that fortune has not, my dear madam, been blind to your deserts, and has awarded you more than enough to keep the wolf from the door. I rejoice at this, for whatever might be my disappointment, I would not entail upon you the inconvenience of marriage unaccompanied by an agreeable competence. What is enough for one—it has been said—is enough for two. But this is the ignorance of Cupid who never could learn figures. Now Hymen—as you must know, dear madam—is a better arithmetician; taught as he is, by butcher and baker. Love in a cottage is pretty enough for girls and boys; but men and women like a larger mansion, with coach-house and stabling.

You may urge against me that I have incumbrances. By no means. My daughter, having married a beggar, had ceased to have any natural claim upon me. If I am civil to her, it is solely from a certain weakness of heart that I cannot wholly conquer; and something too, moreover, to keep up appearances with a meddling world. I have told her that she is never to expect a farthing from me, and I should despise myself not to be a man of my word.

I have, too, a son, but when I tell you that I have once paid his debts, incurred in his wild minority, you will allow that, except my blessing, and, at time, my paternal advice, he can expect nothing more. I know the duties of a father, and will never satisfy the cravings of a profligate. Nevertheless, he is my own son; and whatever may be his need, my blessing and my counsel he shall never want.

My health, madam, has ever been excellent. I have worn like a rock. I have heard of such things as nerves, but believe it my fate to have been born without any such weakness. I speak thus plainly of essentials, as you and I, madam, are now too wise to think consumption pretty—to tie ourselves to ill-health, believing it vastly interesting. I can ride forty miles a day, and take the hedge with any fellow of five-and-twenty. I say I speak of these things that you may know me as I am. Moreover, I assure you, that I eat with my own teeth, and grow my own hair. Besides this, I am only two-and-fifty.

What do you say, madam? As for vices, as I am an honest man, I do not think I can lay any to my charge. I may have my human weaknesses—such, indeed, as I have touched upon above; but, madam, it has ever been my study through life to be respectable. I have the handsomest pew in the church, and don't owe any man a shilling.

Well, my dear madam, it is getting late, and I must conclude. I hate to be out of bed after eleven—it is now past twelve. Hence, you must perceive how very much I am interested in this business. In another ten minutes I shall be asleep, and dreaming of you. May I wake to find my dream—for I know what it will be—a reality!

If our solicitors are mutually satisfied, will you name the day? I am superstitious about days—say, then, Thursday week, and believe me your devoted lover, till death.

NICHOLAS BLACKTHORN.

P. S. May I see you to-morrow?

THE WIDOW'S ANSWER.

SIR:—Your favor of last night has, I own, surprised me. What! after one meeting, and that at a card-party, to make such an offer? Well, to be sure, you men are strange creatures! What, indeed, could you have seen in my conduct to think I could look over such boldness?

As for the rational point of life you speak of, I must confess I know not when that exactly occurs; do you think it—at least with women—at two-and-thirty; or if not, may I beg to know what age you consider me? Perhaps, though, my early and irreparable loss may have brought a look of premature age upon me. It is very possible—for what a man he was!

As for what you say about hearts, Sir, I know but little; I only know the one I have lost. If I did pluck it green, like the winter apples in my store-room, it grew riper and riper in my care.

You say your wife's portrait smiled while you wrote. *His* dear miniature is now before me; I think I see the tears starting through the ivory as I look upon the precious features. If he ever could have frowned, surely he would frown now, to think—but I will not pursue the theme.

As to your means, Sir, I am happy to hear they are sufficient. Although I can by no possibility have an interest in them, nevertheless, I myself, too well know the blessings of competence not to congratulate you. True it is I know but little of the ways of money; but I am blessed in my solicitors, Messrs. GRIP and NIP, No.—, Furnival's Inn.

You speak of your incumbrances; my husband dying, left me without a single one. That your daughter should have forgotten her duty, is an affliction. I am glad, however, to find that you know the true source of consolation, and refuse to lend yourself to her improvidence. Truly, indeed, do you say it is a meddling world. *I* have found it so; as some of my lamented husband's poor relations will answer for me. However, as I could not endure the sight of anything that reminded me of my dear lost treasure, I have left them forever in Cornwall. It is now some months since they have ceased to distress me.

Your son may mend. If you will allow me, as a stranger, to speak, I think you should still act with tenderness towards him. How very little would pay his passage to Australia.

Health is, indeed, a treasure. I know it. Had I not had the robustness—pardon the word—of a mountain nymph, I had never survived the dreadful shock that cruel death has inflicted on me. As it was, it struck me down. But, as the poet says, "the bulrush rises when the oak goes crash."

You are partial to hunting? It is a noble recreation. My departed lamb followed the hounds, and, as sportsmen say, would ride at anything. He once broke his collar-bone; but with good nursing, we put him in the saddle again in a month. Ha! You should have seen him in his scarlet coat!

In this fleeting life, how small and vain are personal gifts compared with the treasures of the mind! Still if there is anything I admire, it is fine teeth. A wig, at least in a man, is detestable.

You say you are two-and-fifty. Well, I must say you don't look *that* age.

You speak plainly of vices, and you say you have none. It would be ill manners in me, on so short—I may say, so very trival—an acquaintance, to doubt you. Besides, it has been my faith—and what I have lost by it I havn't time to tell—to think well of everybody. Weaknesses we all have. One of mine is, a love of a pew. We think but very little of religion, when we forget proper hassocks.

I have, however, delayed you too long; and indeed, except for politeness' sake, know not why I should have written at all.

I therefore remain,
Your obedient servant,
RUTH DOUBLEKNOT.

P. S. I shall be out all day to-morrow. At present—I say at present—I know of no engagement for the next day; no, not next day—the next day after; for *I* hate a Thursday.

INTERESTING RELIC.

At the late conference of the Wesleyan body at Birmingham, the ex-President, before quitting the chair, made an interesting statement. He held in his hand a small pocket-Bible, which, with its case, had belonged to Mr. Wesley, and which Mr. Wesley had been accustomed to use in his field, and out-of-door preaching. It was printed by Deane, and was given by Mr. Wesley, in the year 1788, to the Rev. H. Moore, who, in his will, bequeathed it to the Methodist Conference, to be kept by the President for the time being. It is supposed to be the same Bible which the artist had before him when he painted the likeness of the venerable founder of Methodism, kept in the Chapel-house, City-road. Some difference in the apparent size will be observable, but that is attributed to its having been rebound; and this became necessary in Mr. Wesley's lifetime, from the frequent use which that devoted man made of it. It is almost needless to say, that the Conference most cordially accepted this interesting bequest.

The Drunkard's Will.—I leave to society a ruined character, a wretched example, and a memory that will soon rot.

I leave to my parents during the rest of their lives, as much sorrow as humanity, in a feeble and desperate state, can sustain.

I leave to my brothers and sisters as much mortification and injury as I well could bring on them.

I leave to my wife a broken heart, a life of wretchedness, a shame to weep over me, and a premature death.

I give and bequeath to each of my children, poverty, ignorance, a low character, and remembrance that their father was a monster.

EXTRACTS FROM LATE FOREIGN PAPERS.

A first trial of M. Andrau's new locomotive power, by means of compressed air, was made on Monday on the Versailes railroad (left bank) in the presence of Messrs. Bineau and Baude, commissioners appointed by the Government, of the engineers of the railroad, and a great number of spectators. Although the locomotive was charged upon the low pressure system, because there was not a sufficient power to compress the air to a greater extent, the experiment perfectly succeeded. In expending two or three atmospheres the locomotive ran a quarter of a league with great rapidity and regularity. The trial is to be repeated in the course of the next month. M. Andrau, who is an engineer of great skill, has for the last four years been engaged in experiments with suppressed air.

The Texan Congress.—While public business was under discussion, the honorable members of Congress were to be seen seated on candle boxes and sugar casks; in short, on anything they could find; and each man was *whittling* away without intermission. A piece of wood is placed before each Senator, who, were it not for this necessary precaution, would very soon, in common with his honorable friends, cut the table to pieces. No sooner is a member seated, than he takes out his knife, and never leaves off cutting away, whether speaking or silent. —*Mrs. Houston's Yacht Voyage to Texas.*

The Late Thomas Campbell.—It is very well known that Campbell's own favorite poem, of all his compositions, was his "Gertrude." I once heard him say, "I never like to see my name before 'The Pleasures of Hope.' Why, I cannot tell you, unless it was that, when young, I was always greeted among my friends as Mr. Campbell, author of 'The Pleasures of Hope.' Good morning to you, Mr. Campbell, author of 'The Pleasures of Hope.' When I got married, I was married as the author of 'The Pleasures of Hope,' and when I became a father, my son was the son of the author of 'The Pleasures of Hope.'" A kind of grim smile, ill-subdued we are afraid, stole over our features when, standing by the poet's grave, we read the inscription:—"Thomas Campbell, LL. D., Author of 'The Pleasures of Hope.' Died June 15, 1844. Aged 67." The poet's dislike occurred to our memory, and there was no getting the better of the thought.—*Frazer.*

Medley.—The hackneyed quotation, "from grave to gay," received a most serio-comic illustration, the other day, in Wisbeach. A cemetery being unattainable without money, funds were raised to provide the ground; but still a fence and a chapel were unprovided. The fertile invention of the vicar has created a fund for these also. His means were various. First, a fancy fair; secondly, a charity sermon; thirdly, a grand "do," at the laying of the foundation stone by Lady Hardwick; fourthly, a dinner at the vicarage to 136 ladies and gentlemen; fifthly, a concert at the theatre (to which the guests proceed from the vicarage); sixthly, fireworks; seventhly, a second fancy fair: eighthly, a ball; and ninthly, an exhibition of pictures. This carnival occupied from Wednesday to Saturday, and included "a Chinese pig with a curly tail," the "Hallelujah Chorus," a "gallopade," a "charity sermon," and "Fill, my boys, and drink about!" The result was—£883 16s. 11d.—*Leicestershire Mercury.*

Class Feeding.—According to Mr. Chadwick, the allowance of substantial food per week stands in the following proportion:—the transported thief, 330 ounces; the thief convicted, 239; suspected thief, 181; the soldier, 168; the able-bodied pauper, 151; the independent laborer, 122.

Revolution in France.—A piece of news has reached us, and appears exclusively in the columns of this journal. We can pity, but not describe the state of the poor *Morning Post* on reading the intelligence. There is a female revolution in Paris. All flounces are to be cut off ladies' gowns. All gowns are to be made very short. Above all—all elastic crinoline petticoats are to be abolished. Since July, 1830, a change so startling has not occurred in Europe. *Punch.*

Curious Title.—A book was printed during the time of Cromwell with the following title:—"Eggs of Charity, layed by the Chickens of the Covenant, and boiled with the Water of Divine Love—Take ye and eat."

Lawyers in China.—No attornies are authorized by law in China; those self-constituted are thus defined and described by a Chinese classic writer:—"Villanous and perverse vagabonds, who are fond of making a stir, and who, either by fraudulent and crafty schemes, excite discord; or by disorderly and illegal proceedings, intimidate and impose upon people."—*Captain Pidding's Chinese Olio.*

A Free Country.—Rosas, the dictator of Buenos Ayres, has issued a decree forbidding the Buenos Ayreans, either male or female, to wear any other mourning on the death of their friends, than a narrow bracelet of black around the arm. Black dresses of all kinds are strictly prohibited. Another decree has been issued by Rosas, forbidding any one who is not a Roman Catholic to exercise the profession of a schoolmaster in the Argentine republic. This decree will at once close several of the best schools in Buenos Ayres.—*Liverpool Times.*

Deaf and Dumb.—At the Royal Deaf and Dumb Institution of Berlin, the attempt to instruct idiots by intellectual means has been successful. The problem, theoretically and practically, has, it is said, been solved, and that solution has been tested and approved by eminent physicians.—*Athenæum.*

Byron Papers.—The Countess Guiccioli is about to arrange and publish the manuscripts bequeathed to her by the late Lord Byron, with remarks of her own.—*Ib.*

Voltaire's House.—We learn from Geneva, that the house of Voltaire, advertised for sale during the last twelve months, at sixty thousand francs, remains as yet without a purchaser. The bed and furniture of this principal engine of the French revolution are still exhibited to the curiosity of travellers.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of fifteen or twenty boarding pupils. There will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association.—The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for